

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We had barely finished a clever and caustic article, "On the Side of the Angels," by one of the brilliant group of Rationalist writers—an article that, written in 1915, dealt scornfully with the "myth" of the "Angels of Mons"—when our attention was called to the fact that in the "Spectator" recently the "myth" had reappeared in a letter from the Bishop of Durham. The Bishop, it seems, lately received an account from the Rev. W. Elliot Bradley, Vicar of Crosthwaite, Keswick, of interviews he had had with three soldiers, each of whom had been in the retreat from Mons. The men were seen at separate times, but their stories were practically identical. Two of the men were on different occasions at the V.A.D. hospital, near Ulverston, where three or four years ago Mr. Bradley was rector. The third man was seen not many months ago working on a farm near Keswick, after discharge from the army. Each man was asked whether he recalled "anything unusual" at the crisis of the retreat, and each replied, without hesitation, that he did. When the Germans were coming on in massed formation, and the then British line seemed to be doomed, there was a sudden halt on the part of the enemy:—

German prisoners, taken a little later, were asked why they failed to attack at such an advantage. The answer was straight and simple: they saw strong British reinforcements coming up.

We well remember the strange, conflicting and sometimes ludicrous shapes which the story took in the autumn of 1914. They seemed to have had their rise in an imaginative sketch by Mr. Arthur Machen the novelist, which appeared in an evening paper in October of that year. In that sketch a soldier had a vision of the English archers of Agincourt coming to the rescue of their countrymen and driving the Germans back with their cloth-yard shafts. It was clear fiction. We referred to it at the time as imaginative word-painting. No one of ordinary intelligence could have supposed otherwise. So at least it appeared to us, but early in 1915 curious rumours came to light. It was all true. Soldiers from the front had testified to it. Germans had been found with arrows sticking in their bodies! The story took the strangest shapes; St. George, St. Michael and St. Denis came into it. There were fierce controversies in the Press. Mr. Machen was upbraided for "pretending" that his story was a work of imagination. Witnesses were cited from amongst the Mons heroes, who had stories to relate of something in the nature of a "supernatural intervention" at the crisis of the retreat. It did seem as though there were "something in it." And at that point we had to part company with the sceptics, whose chief argument against the story was the prior existence of the sketch by Mr. Machen. It was a strong argument, but to us it did not seem conclusive.

There are such things as coincidences, and literary students are aware of several strange happenings in real life that were imagined long before by writers of fiction. The fiction did not create the fact. It merely anticipated it, perhaps by coincidence, perhaps by prevision.

It is an old tale now, this of "The Angels of Mons"—things have moved rapidly since August, 1914. A century of history seems to have been packed into the events of the last four years. We pause now only to summarise the argument of an able writer who was "on the side of the angels" at the time when the controversy was at its hottest. He wrote that it was a strange thing to the impartial critic, whether Christian or Rationalist, that the nations concerned refused to credit such stories. They had prayed for Divine assistance, they had invoked the aid of the saints; and when the aid they prayed for came "from the air," they doubted even as Thomas. Agnostics, of course, would reject such stories, but the nations were not agnostic thinkers. That they should be willing to explain away visionary appearances by purely materialistic and empirical arguments did not argue much faith in their own prayers or intercessions. The result was to cause the Rationalist cynical amusement, the Christian mortification.

Surely, if anywhere, Britain's patron saint and her legions of noble dead might be expected to appear around Mons and in France. . . . The spirit of our chivalry is in the very atmosphere. Agincourt, Crécy, Ramillies, Oudenarde, Malplaquet and Waterloo—do these mean nothing, then? . . . Dull and unimaginative must the man be whose pulse would not quicken at remembrance of our heroic dead. And at Mons the fate of our race—of the world—hung by the slenderest of threads.

In that last sentence we see an answer to one of the arguments of the Rationalist writer before referred to. If, he asked (in effect), "supernatural" aid could be given at Mons, why was it withheld at other stages of the great war?

SIR ARTHUR CONAN DOYLE AT BRIGHTON AND LEEDS.

The "Brighton Herald" devotes a column to a report of the address on "Death and the Hereafter" given on Wednesday the 23rd ult. by Sir A. Conan Doyle at the Oddfellows' Hall. Sir John Otter, who presided, said that although he had come to no conclusion personally as to the causes of psychic phenomena, he was a strong advocate for personal inquiry, and those who were inclined to deride Spiritualism would do well to remember that the Spiritualists' worthy belief was that our conduct here determined our experiences in the hereafter. Sir A. Conan Doyle's address naturally went over ground more or less familiar to Spiritualists, however new it might have been to the uninitiated. He made an impressive appeal to the audience in that passage of his speech in which he explained that he had come out as a matter of duty to console the bereaved—the Rachels weeping for their children—by showing that they could be put in communication with their loved ones who had gone before. Frequent applause greeted the lecturer's remarks, and the fine result was only marred by the fact that the hall was overcrowded, many being unable to obtain admission. The vote of thanks moved by the chairman was carried with acclamation. Amongst those who spoke afterwards were Mrs. Neville and Mr. Goodwin, secretary and leader of the local society.

At Leeds on Sunday the 27th ult., Sir A. Conan Doyle addressed a great meeting in the Town Hall in connection with the Spiritualists' National Union, Mr. J. J. Morse being in the chair, but of this and the other meetings in Yorkshire we hope to publish reports next week.

CHURCH PEOPLE DEBATE ON SPIRITUALISM.

IS IT CONSISTENT WITH THE FAITH OF THE CATHOLIC CHURCH?

The debating society just formed in connection with St. Jude-on-the-Hill, Hampstead, opened its winter session on October 21st with a debate on the question, "Can a Catholic be a Spiritualist?" There was a very large audience at the Garden Suburb Institute, under the chairmanship of the Vicar, the Rev. B. G. Bouchier, M.A.

Dr. Ellis Powell, in opening for the affirmative, said that to prevent any travesty of what Spiritualists believed, he would state some of the substance of their convictions. A Spiritualist was a person who believed man to be a spirit here and now. Further, he believed in the possibility of spiritual communion between man and his Creator. Spiritualists declared the Creator had from time to time entrusted the declaration and elucidation of His will to some of the brighter spirits of humanity, such as Moses, Elijah, and St. Paul. Nor had He limited these spiritual messengers to one race, for Plato, Socrates, Buddha, and Confucius were all members of the same band, exponents of God's will and purposes. Further, Spiritualists believed that the Creator had despatched one Supreme Messenger, who stood in peculiarly intimate relationship with Himself—to wit, Jesus Christ. When Christ's earthly career came to an end, He established means of spiritual contact between Himself and His followers for all time, mainly by means of an emanation from Himself and His Father, called the Holy Ghost. Through this spiritual agency there was established and kept in being a vast corporate union, consisting of Christ and His followers in all ages and climes, both on this side and on the other side of the river. This organisation was the Communion of Saints, and the demonstration of its existence and power, by scientific investigation, was one of the central aims of Spiritualism. He affirmed that such beliefs as he had outlined were entirely consistent with the Catholic faith. In fact they were summed up in one of the most beautiful of the hymns of the Church:—

"One family we dwell in Him
One church, above, beneath,
Though now divided by the stream,
The narrow stream of Death."

Spiritualists affirmed that even the "stream" was hardly existent, so close were the two worlds. They knew that Crossley, of Ancoats, was right when he said that he came to the river and there *was* no river. Dr. Powell concluded a brief twenty-minutes address by reading various extracts from spirit messages, enforcing the views which he had outlined.

Mr. Arthur Waugh expressed his astonishment at Dr. Powell's address. He had come there to take part in a debate on Spiritualism, and Dr. Powell had said nothing about it, but had introduced the doctrine of the Communion of Saints, to which, of course, no Catholics were opposed. Dr. Powell was a skilled debater, who had avoided putting the case which he (the speaker) was there to answer. Spiritualism was permeated through and through with Materialism. It was harmful to the individual and rotting to the race. It was a mischievous thing that people should abandon sacred truths in order to devote their attention to table-turning, the beating of tambourines, and the gibbering of mediums. Spiritualism was repugnant to the Christian religion. If they wanted communion with those who had passed away it could only be obtained in solitude, while Spiritualists, on the other hand, always infringed upon solitude by insisting upon the formation of circles. This was done in order that money might be extracted from the deluded people who sat in these circles. Money was the primary consideration with all mediums. Not one single rational thought had ever come through from the other side. As for "Raymond," the book had done immense damage in all directions, particularly in its reference to whisky and cigars as being supplied to spirits in the other world. He utterly repudiated the idea of Heaven being a place where spirits sat upon a muddy bank and endeavoured to keep an astral cigar alight.

Another speaker objected that Spiritualism, in any case, was not communion. What he wanted was true communion, such as the Church offered. He did not believe that the manifesting intelligences were spirits at all, nor did he believe that the alleged "Raymond" was Sir Oliver Lodge's son. He was an invisible being born from the lower soul substance of Sir Oliver Lodge and his friends. Spirit identity had never been established. The speaker then proceeded to discuss materialisation phenomena as described

in Dr. von Schrenck-Notzing's book, and was shortly afterwards pulled up by the Chairman on account of his allotted time having expired.

Dr. Stuart Mackintosh regretted the credulity of people who accepted spiritualistic phenomena. As for the books on communication with spirits and the other life by Sir Oliver Lodge, Sir William Barrett, Sir Arthur Conan Doyle and others, all alienists knew that people who read them frequently went mad. He had himself had large experience of people driven mad by reading these books.

A lady speaker pointed out that Mr. Waugh had not made one single attempt to answer Dr. Powell's arguments. He had launched out into a heated denunciation of what he called "Spiritualism," which was a totally different thing from that which Dr. Powell had defined.

Another lady enquired if Spiritualism was not witchcraft, what was it?

After some other contributions to the debate Dr. Powell, in summing up, said that he was there to answer for Spiritualism in its proper sense, not the travesty of it which Mr. Waugh had placed before the meeting. As for its being rotting to the race, he himself was not a bad intellectual specimen, and it had not rotted him. If it was repugnant to the Christian religion, what about the definite Johannine command to put the spirits to the test? (I. John, iv. 1.) Mr. Waugh had suggested that not one single rational thought had ever come from the other side. Well, he would be speaking in York on Sunday, October 27th, to a very shrewd audience, to whom he would disclose very many rational thoughts that had come from the other side with regard to conditions there. The Yorkshire people would not listen to irrational humbug. "Raymond" needed no defence, having regard to the intellectual eminence of Sir Oliver Lodge. Rather ought they to be thankful, as Catholics, that a scientist of such a position had come forward to assert, on scientific grounds, the survival of human personality after bodily death. The manifesting Raymond had been recognised by his own family. In the face of that fact, one could only smile at the suggestion of imposture made by perfect strangers. If Spiritualism was soaked through and through with Materialism, he invited any person there to point to the materialistic factors in the extracts from spirit messages which he had read. Doubtless some mediums were paid, though the majority were not. But so were the clergy, and they had the record in the Bible of Samuel having been paid as a clairvoyant medium for finding Saul's lost asses, though there was not a word in the narrative to suggest Divine displeasure with Samuel for taking the money. It would be superfluous for him to answer seriously the suggestions about spirits sitting upon a muddy bank and keeping an astral cigar alight. He preferred to take his idea of conditions in the other world from the solemn utterances of the world's Redeemer, on the verge of the world's greatest tragedy, when He said that He would not drink henceforth of the juice of the grape until He drank it new with His disciples in His Father's kingdom. In that forecast of good fellowship around the common board, there was a suggestion of the kindly intercourse of the next world which represented what Spiritualists thought. They had nothing to do with travesties such as had been put before the meeting.

After some observations by the Chairman (the Rev. B. G. Bouchier) the Society voted, the result being about three to one in favour of the negative. Dr. Powell expressed himself as astonished at the large amount of support which the affirmative received. He had come there hardly expecting to find a single supporter, so that he was more than satisfied. In fact, a result of only three to one against in a meeting composed exclusively of Church people, and most of them very strongly prejudiced against psychic enquiry in any form, represents a result with which psychic investigators may well be satisfied. The lapse of a very few years will turn the figures the other way round.

FROM a letter received from Miss Cordelia Grylls we learn that she arrived at Vancouver at the beginning of October on her way to San Francisco.

You are thinking too much of the dead. You believe too much in their secured rest. They have not secured it. They are like us, they are seeking to do so, they are trying to find a solution.—GEORGE SANDS' Letters.

ZEUS has given every man a guardian, each man's Daimon [spirit] to whom He has committed the care of the man, a guardian who never sleeps, is never deceived. . . . Remember never to say that you are alone, for you are not, but God is within you, and your Daimon, and what need have they of light to see what you are doing?—EPICTETUS.

SIR A. CONAN DOYLE'S BEREAVEMENT.—Our readers will join with us in condoling with Sir Arthur Conan Doyle in the loss of his son, Mr. A. Conan Doyle, who died on Monday last of pneumonia, supervening on influenza. He was in his 26th year. He was formerly a student at St. Mary's Hospital, but enlisted in the R.A.M.C. and served in the ranks. In May last, under the Army Council instruction, he returned to civil life and entered St. Thomas's Hospital, where he gained a reputation as an extraordinarily brilliant, keen and diligent worker, a character that he will take with him to a larger field of work for human good, the companion of thousands of other ardent young lives who have outsoared the shadow of our night.

A MESSAGE FROM BEYOND.

II.—A LESSON FROM THE PAST.

By V. C. DESERTIS.

Spiritualism has nothing to do with the tangled maze and underground methods of party politics. But it has much to do with the principles on which political conflicts are waged. Goodwill and the common recognition of spiritual law will always enable a fair compromise to be arrived at by honest men of the most opposite views.

The drama of history is the story of moral principles in action. Unfortunately the artificial and perfunctory treatment of history in our schools leaves most persons with very imperfect perceptions of the moral causes behind the events. But the "repetitions" of history, though never exact, are due to the self-same causes acting in new situations and producing closely similar results.

Those who are openly advocating class-war under the name of Internationalism are following the same path and are guided by the same principles as the Jacobins of 1792 in France, and the Bolsheviks of 1917 in Russia. In either case some 95 per cent. of the population was bitterly opposed to them, but being unorganised and unarmed, could do nothing against a usurping minority calling itself "The People." Those who are now heading for class-war in England and Ireland aim at social revolution through incessant and implacable labour troubles. They intend, by dislocating vital industries and public services, to make Government and society as it exists impossible. Their speeches are almost exact repetitions of the speeches which led to the Reign of Terror in France of 1793 and to that which prevails in Russia at the present day.

It is the common impression that "The Terror" in France was an uprising of the nation at large against the oppressions of the corrupted feudal system and its privileged classes; that the excesses were the froth on the wave of popular insurrection, which, when it subsided, left established great outstanding benefits. This view is entirely erroneous.

The oppression and injustices of classes privileged before the law (the nobles and clergy) indeed existed, and had become intolerable, but they were not ended by the Terror; they were ended by the Constituent Assembly of 1789. The Terror did not begin till August, 1792. By 1790 the Constitutionists had revived the power of the Commons to control taxation, to reform abuses, to initiate legislation, and to make Ministers responsible to the nation. They had secured the abolition of serfage, the suppression of unjust feudal rights without compensation, redemption of tithe, equality of taxation, free admission to civil and military employ, abolition of purchase to offices, reformation of juries, and the abolition of all pensions not given for real services. (Thiers, "Révolution Française," Vol. I., p. 127, Ed. 1830.)

This terminated the evils from which France was suffering. The cause of justice had prevailed, but the Revolution was wrecked by passions and jealousies. The party of violence rose more and more into the ascendant; justice and liberty were no longer the motive powers of the Revolution, but envy, prejudice, and brutality. Robespierre embodied envy, Marat was a system-monger, and Danton—passionate, violent, unstable, generous and cruel by turns, addicted to pleasure and greedy of money—was in the pay of the Court which he meant to betray. ("Révolution Française," Vol. II., p. 203.)

These were the leaders of the mob which exists everywhere. To lead them is easy—it is only necessary to tell them that they are the Sovereign People, to cloak envy and hatred by noble phrases, to appeal without limit to passions, and to stickle at no crime.

The Moderates are always defeated because they are unorganised and hesitate to employ force; the demagogues do not. Fouché, one of the ablest of police officers, who acted in 1792 as an agent for the Constitutionists, thus comments in his memoirs on the vacillations: "*Malheureusement les honnêtes gens sont des lâches*"—(Unfortunately respectable people are cowards)—and being of those who put personal safety before principle, he went over to the Jacobins, whose idea was to break with the past altogether, to make a clean sweep of all treaties, debts, traditions, alliances and social customs; in fact "the democratic control of all the activities of society." The proletariat of all countries were to join hands in fellowship, kill all who opposed them, and build on the razed foundations of society a new era, without king, without God, and with such laws as the proletariat might decree under Jacobin leadership. At the back of this was the idea that death ends everything, that might makes right. Such is the programme of British Bolsheviks to-day.

Knowing the slight foundations of their power, for they held no mandate from the country in which, as Taine shows (Vol. VI., p. 87), they were a very small minority, they deliberately sought to destroy all whose birth, political connections or past career might qualify them as leaders of opposition. The provinces rejected them, Marseilles closed their clubs, Lyons expelled their municipality, Toulon and Bordeaux supported the Moderates. It was of no avail. The Convention branded all dissidents as counter-revolutionaries, and took a savage revenge. In Paris alone upwards of 2,600 persons were massacred. In the provinces the number was

far larger and included only a few nobles, many ordinary citizens, and a large number of peasants and artisans with their wives and children.

Paper money to the value of £290 millions was printed, and though circulated under pain of death for refusal to take it at face value, soon became absolutely worthless by the repudiation of national credit and the paralysis of trade. Capital was "conscripted" to the extent of forty millions sterling, and as audit was unknown the opportunities for fraud and embezzlement were endless. The leaders of the local mobs appropriated great sums and lived in all the luxury of the aristocrats without their refinement.

Chiefly by the good sense of the Army, a party of Order arose; Napoleon, then a young officer of artillery, split the Jacobin mobs in two by placing guns on the bridges over the Seine, cowed the mobs with grape-shot, and soon became the most powerful man in France. After his victories in Italy, he returned as First Consul, and soon found that the fierce hatreds caused by the excesses made Imperialism the only possible form of government because only the strong hand could restrain the enmities which outrage had engendered.

The law of spiritual consequence had worked out—the wheel had come full circle.

"SPIRITUALISM IN THE FUTURE."

Mr. A. P. Sinnett lectured at the International Psychic Club on the 23rd ult., with Dr. Abraham Wallace in the chair, on "Spiritualism in the Future," declaring it to be his earnest desire to bridge the gulf that had so long separated Spiritualism from Theosophy. He had been definitely informed by the Adept Masters, from whom he had derived the teaching embodied in his books, that Spiritualism was set on foot in the beginning by the Masters of the White Lodge themselves with the view of breaking down the materialism of the last century and, if all went well, as a prelude to the Theosophical revelation designed to follow at a later period. The continuity of the two great movements was broken by mistakes made in the early Theosophical books in reference to the sources from which spirit communications came. For these mistakes he thought Mme. Blavatsky was chiefly responsible, though frankly acknowledging that they were echoed in his own earliest writings. They were completely cleared away from his own later writings, as his opportunities of touch with the Masters were expanded and established on improved foundations, but many Spiritualists persisted in looking back to the misconception of the astral plane put forward in the earliest theosophical books as though that were still the faith of Theosophists, while unhappily some of these, unable to appreciate the progressive character of their own teaching, still clung to the blunders of the past. So while the misunderstandings which divided Spiritualists and Theosophists were allowed to hold the field, we were presented with an absurd spectacle—Theosophists abusing the work of their own Masters in connection with Spiritualism, confronted with Spiritualists denying the existence of the Masters to whom they owe the opportunities they enjoy of touch with friends who have passed on.

The argument was supported by many quotations from "M.A. (Oxon's)" great work, "Spirit Teachings"—mainly dictated, Mr. Sinnett declared, by the Master who had been specially in charge of the Spiritualistic movement from the beginning, called in that book "Imperator," and well known to many Theosophists by another name. The quotations showed clearly, in Mr. Sinnett's opinion, that the Master had in his mind ideas familiar to later theosophical teaching, though at the moment it would have been premature for him to set them forth clearly. Thus he plainly hinted at the existence of the great chief of the evil host—Satan—concerning whose responsibility for the world-war Mr. Sinnett had written freely in the "Nineteenth Century" and elsewhere—and also had the law of reincarnation in his thought when he dictated certain passages in "Spirit Teachings," for instance one on page 181 in which he says: "You will know too, one day, that by a law as yet unknown to you, the spirit returning to earth takes on much of the pure human tone which it loses when absent."

The lecture, which was well received by a large audience, concluded with information relating to the progress of the war on higher planes, and with the confident assurance that in the future Spiritualism and Theosophy would be blended into one science of Spiritual Nature.

SPIRITUALISM IN SOUTH AFRICA.—Mr. L. Lloyd, writing from Johannesburg, P.O. Box 4939, informs us that at a representative meeting of Spiritualist Societies held in that city on August 12th last it was resolved to start a Spiritualist Union of South Africa with himself as secretary, and that a provisional committee was appointed to draw up a draft constitution. The Union would be glad to hear from other Unions, Associations and Societies, and have the benefit of their experience. Mediums who purpose visiting South Africa are invited to write for any information they need to the Union, which in all probability would arrange and conduct a tour for them.

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MATTERS UNDER DISCUSSION.

SOME LETTERS AND COMMENTS.

THE BUILDING OF THE PYRAMIDS.

Referring to the statement supposed to have been made by an Egyptian control through a medium to the effect that the stones of the Cheops Pyramid were made of sand mysteriously compacted with water (p. 323) and to the correction of a correspondent that they were built of granite from Syene, Mr. A. R. Marten quotes from a book on Egypt to the effect that the three Pyramids (usually known as "the Pyramids") were built of limestone from the Mokattam hills behind Cairo. "The stone was brought across the valley in boats during the inundation, landed at the foot of the raised plateau on which the Pyramids were erected, and hauled along a stone causeway of which parts remain."

But there were many pyramids, built of different kinds of stone, and some of brick. As to Mr. Marten's objection that it is unwise to publish inaccurate statements of facts easily to be ascertained, we remind him that we did not endorse the supposed spirit communication. Whether right or wrong these communications are of interest in themselves to students who recognise that with the verifiable facts there is sometimes an admixture of the fantastic and fictitious, having their apparent origin in the "dream consciousness" of the medium. But it has more than once happened that statements dismissed at first as preposterous have turned out to be true in the light of later knowledge; moreover some spirit messages are very much garbled in transmission. We have dealt with mundane telegrams that were absolute nonsense until they were repeated in accurate form. Again, it seems that there was something in the message concerning the symbology of the Pyramids which has appealed to one reader at least. We refer to Mr. Bayley's letter last week (p. 339).

On this subject Mr. A. Boothby (Redditch) writes referring to the fact that in America "a brick made from sand and lime ground into a fine powder, and forming hydro-calcium silicate dust, with a little water added makes a better, stronger and smoother brick than those made from clay and shale." And he tells us that the Howard University at Washington was built entirely of bricks and blocks so formed. "If it should prove to be almost indestructible by atmospheric action why should not the medium's communication be correct?" In the American instance, however, it is to be observed that lime is added to the sand and water.

"TELEGERGY: THE COMMUNION OF SOULS."

Mr. F. C. Constable, the author of the above work, writes in answer to W. B. P.'s review on page 331, claiming that the term personality has now a deeper significance than that which attaches to the word *persona* (a mask). That meaning has now become obsolete, and personality connotes a self-conscious being. Patey, Reid, and others use the word in this sense; we speak of the "personality" of God, while Tennyson wrote of "the abysmal depths of personality." "I do not define personality as the soul or the transcendental subject," writes Mr. Constable. "I refer all to self-consciousness and self-consciousness is, in Coleridge's words, groundless because it is the ground of all other certainty." And he asks, "How can that which transcends ideas be defined in the language of ideas?" As to the "communion of souls" not being evidenced by general human experience, Mr. Constable says he has never denied the fact. All he claims is that general human experience justifies the hypothesis arrived at by reason. Those who have personal experience of that communion have personal proof. But as their experience cannot be held as part of general human experience he does not use the point as part of his main argument, though it has authoritative weight. All Mr. Constable attempts is to support the idea that we exist as souls by consideration of the phenomena of telepathy. He neither accepts nor rejects any dogmatic forms of belief, and does not enter on the question of their foundations being weak or strong. Summing up in an epigram the difference between his own position and that of his reviewer, Mr. Constable concludes, "W. B. P.'s field of reflection is *de omnibus rebus*, mine is *quibusdam aliis*."

Our own position may be expressed in the phrase, *quantum sufficit*.

THE WISDOM OF PLATO.

Writing from Big Valley, Alberta, Canada, on the subject of H. W. E.'s "Law of Reality," Philip L. Chambers quotes from Jowett's "Plato": "Only the good should rule, because

having conquered the evil in themselves they are acquainted with the ways of evil men, while evil men not having conquered the evil in themselves cannot understand good men."

The application of the saying to H. W. E.'s theory that "on the same plane no thought, desire or character can be hidden," and that "spirits know the reality of planes below them, but not above" is not very precise, but it is worth quotation.

FATE AND FREEWILL.

Mrs. Leila Boustead (Wimbledon) suggests that the advocates of Freewill and the adherents of Fatalism may both be right: "May it not be that to Divine Intelligence the future is known and seen as clearly as we with our finite senses behold the past?" Although we may have Freewill and be free agents, all our future career may be clearly seen by the Higher Intelligence.

Accepting this position, the question then arises, are we fated to do what the Higher Intelligence sees that we shall do? We look the question in the face and pass on. Fate and Freewill are problems over which the greatest intellects have disputed for thousands of years. Our own position is that we are free agents within the limits of our individual abilities; we can obey or disobey the law of our own being, but outside and encompassing us on every side are Universal Laws, the course of which is unaffected by anything we can do or refrain from doing. To the extent we obey them, to that extent is our freedom of action increased, we move forward without obstacle. To the extent we resist them, to that extent we come under their irresistible pressure and then we are fate-bound indeed. Fate and Freewill therefore, as Mrs. Boustead suggests, are both true doctrines. The error lies in holding exclusively by one doctrine or the other, since they are the opposing halves of a unitary truth.

THE WEARING OF AN EMBLEM.

H. T. (Sheffield) is one of several correspondents who think that a badge should take the form of an inward and spiritual grace, expressed outwardly, rather than a symbolical design. In the course of a letter far too long to give in full he writes: "No one need mistake it, and it will completely serve the purpose desired. I mean the light which illumines the countenance of any and every person who is spiritually alive. Such a person radiates goodness and could safely be approached by a fellow nature—there is bound to be mutual recognition, which is what the badge advocates desire." It is an excellent ideal, but the "badge advocates" may like something definite and objective since there are some old-fashioned people who radiate goodness yet who would very much object to be talked to about Spiritualism, not understanding it. In the meantime Mrs. Montgomery Irvine, undeterred by the conflict of opinion, is supplying a symbol on which there is a fair amount of agreement—the cross and star within a circle, as advertised on the back page. It will serve to identify a certain number of Spiritualists, even if it is not generally adopted, and there may well be two or three different badges known to the initiated as signifying the same thing.

THE MYSTERY OF SPIRITUAL INSIGHT.

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MATTERS UNDER DISCUSSION.

SOME LETTERS AND COMMENTS.

THE BUILDING OF THE PYRAMIDS.

Referring to the statement supposed to have been made by an Egyptian control through a medium to the effect that the stones of the Cheops Pyramid were made of sand mysteriously compacted with water (p. 323) and to the correction of a correspondent that they were built of granite from Syene, Mr. A. R. Marten quotes from a book on Egypt to the effect that the three Pyramids (usually known as "the Pyramids") were built of limestone from the Mokattam hills behind Cairo. "The stone was brought across the valley in boats during the inundation, landed at the foot of the raised plateau on which the Pyramids were erected, and hauled along a stone causeway of which parts remain."

But there were many pyramids, built of different kinds of stone, and some of brick. As to Mr. Marten's objection that it is unwise to publish inaccurate statements of facts easily to be ascertained, we remind him that we did not endorse the supposed spirit communication. Whether right or wrong these communications are of interest in themselves to students who recognise that with the verifiable facts there is sometimes an admixture of the fantastic and fictitious, having their apparent origin in the "dream consciousness" of the medium. But it has more than once happened that statements dismissed at first as preposterous have turned out to be true in the light of later knowledge; moreover some spirit messages are very much garbled in transmission. We have dealt with mundane telegrams that were absolute nonsense until they were repeated in accurate form. Again, it seems that there was something in the message concerning the symbology of the Pyramids which has appealed to one reader at least. We refer to Mr. Bayley's letter last week (p. 339).

On this subject Mr. A. Boothby (Redditch) writes referring to the fact that in America "a brick made from sand and lime ground into a fine powder, and forming hydro-calcium silicate dust, with a little water added makes a better, stronger and smoother brick than those made from clay and shale." And he tells us that the Howard University at Washington was built entirely of bricks and blocks so formed. "If it should prove to be almost indestructible by atmospheric action why should not the medium's communication be correct?" In the American instance, however, it is to be observed that lime is added to the sand and water.

"TELERGY: THE COMMUNION OF SOULS."

Mr. F. C. Constable, the author of the above work, writes in answer to W. B. P.'s review on page 331, claiming that the term personality has now a deeper significance than that which attaches to the word *persona* (a mask). That meaning has now become obsolete, and personality connotes a self-conscious being. Patey, Reid, and others use the word in this sense; we speak of the "personality" of God, while Tennyson wrote of "the abyssal depths of personality." "I do not define personality as the soul or the transcendental subject," writes Mr. Constable. "I refer all to self-consciousness and self-consciousness is, in Coleridge's words, groundless because it is the ground of all other certainty." And he asks, "How can that which transcends ideas be defined in the language of ideas?" As to the "communion of souls" not being evidenced by general human experience, Mr. Constable says he has never denied the fact. All he claims is that general human experience justifies the hypothesis arrived at by reason. Those who have personal experience of that communion have personal proof. But as their experience cannot be held as part of general human experience he does not use the point as part of his main argument, though it has authoritative weight. All Mr. Constable attempts is to support the idea that we exist as souls by consideration of the phenomena of telepathy. He neither accepts nor rejects any dogmatic forms of belief, and does not enter on the question of their foundations being weak or strong. Summing up in an epigram the difference between his own position and that of his reviewer, Mr. Constable concludes, "W. B. P.'s field of reflection is *de omnibus rebus*, mine is *quibusdam aliis*."

Our own position may be expressed in the phrase, *quantum sufficit*.

THE WISDOM OF PLATO.

Writing from Big Valley, Alberta, Canada, on the subject of H. W. E.'s "Law of Reality," Philip L. Chambers quotes from Jowett's "Plato": "Only the good should rule, because

having conquered the evil in themselves they are acquainted with the ways of evil men, while evil men not having conquered the evil in themselves cannot understand good men."

The application of the saying to H. W. E.'s theory that "on the same plane no thought, desire or character can be hidden," and that "spirits know the reality of planes below them, but not above" is not very precise, but it is worth quotation.

FATE AND FREEWILL.

Mrs. Leila Boustead (Wimbledon) suggests that the advocates of Freewill and the adherents of Fatalism may both be right: "May it not be that to Divine Intelligence the future is known and seen as clearly as we with our finite senses behold the past?" Although we may have Freewill and be free agents, all our future career may be clearly seen by the Higher Intelligence.

Accepting this position, the question then arises, are we fated to do what the Higher Intelligence sees that we shall do? We look the question in the face and pass on. Fate and Freewill are problems over which the greatest intellects have disputed for thousands of years. Our own position is that we are free agents within the limits of our individual abilities; we can obey or disobey the law of our own being, but outside and encompassing us on every side are Universal Laws, the course of which is unaffected by anything we can do or refrain from doing. To the extent we obey them, to that extent is our freedom of action increased, we move forward without obstacle. To the extent we resist them, to that extent we come under their irresistible pressure and then we are fate-bound indeed. Fate and Freewill therefore, as Mrs. Boustead suggests, are both true doctrines. The error lies in holding exclusively by one doctrine or the other, since they are the opposing halves of a unitary truth.

THE WEARING OF AN EMBLEM.

H. T. (Sheffield) is one of several correspondents who think that a badge should take the form of an inward and spiritual grace, expressed outwardly, rather than a symbolical design. In the course of a letter far too long to give in full he writes: "No one need mistake it, and it will completely serve the purpose desired. I mean the light which illumines the countenance of any and every person who is spiritually alive. Such a person radiates goodness and could safely be approached by a fellow nature—there is bound to be mutual recognition, which is what the badge advocates desire." It is an excellent ideal, but the "badge advocates" may like something definite and objective since there are some old-fashioned people who radiate goodness yet who would very much object to be talked to about Spiritualism, not understanding it. In the meantime Mrs. Montgomery Irvine, undeterred by the conflict of opinion, is supplying a symbol on which there is a fair amount of agreement—the cross and star within a circle, as advertised on the back page. It will serve to identify a certain number of Spiritualists, even if it is not generally adopted, and there may well be two or three different badges known to the initiated as signifying the same thing.

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ANSWERS TO QUESTIONS.

The first of the written questions put to Mrs. M. H. Wallis's control, Morambo, at the rooms of the Alliance on the 18th ult. related to the ability or inability of our visitors from the other side to perceive the climatic conditions of our world. Morambo replied that spirits who possessed a certain amount of power like that used in physical phenomena were sometimes able so to project themselves into earth conditions as to become directly cognisant of such external phenomena as climatic changes, cold and heat, dryness and moisture, and alternations of darkness and light. But these were exceptions. Generally spirit people were only able to perceive and be affected by such conditions as those conditions affected persons on this side with whom they were in close touch and sympathy. And they were much more likely to perceive the spiritual side than the physical, to see their friends here as they were in spiritual consciousness and relationship rather than as they were in association with external conditions. Usually he was unaffected by our consciousness of those conditions, but he was readily able to penetrate to and be conscious of the cold thought and sense of withdrawal or the warm emotion in those with whom he was in rapport.

Asked how the light in the spirit world differed from ours and what was its source, Morambo answered that he could not tell its immediate source, though of course he claimed that the real source of spiritual light was God Himself, and that as the spiritual nature of the individual unfolded it became increasingly sensitive and responsive to this radiance of the Divine. Two persons might be standing together on the spirit side of life, the senses of one delighting in a vision of glory and radiance, the other conscious only of gloom. There were manifestations of light in the spirit world somewhat similar to those we experienced from the sun and moon, but there they had a wonderful degree of radiant diffused light from the spiritual side of the sun and moon. It was far more beautiful than any experienced on earth, while the consciousness of this beauty grew with the development of individual character. The presence of certain spiritual beings again was attended by radiance almost blinding. He had himself sometimes seen approaching him a spirit in a spherical form from whom streamed an effulgence which blinded him at first. His own mind had to become attuned and to rise to loftier thought before he could perceive the spirit enshrined in the glory of that light. But together with the diffused radiance of which he had spoken there were also subtle changes which corresponded to some extent with our experience of light and shadow. Just as when we sought sleep we withdrew to a twilight condition, so a spirit could withdraw at will and shut off some of the avenues of perception.

The question "Can you give us any idea of the system of government in your sphere?" evoked from Morambo the counter question "How do you mean government?" The great purpose of a man's life and of the progressive unfolding of his powers was to make him able to be a law unto himself, to fit him to become his own ruler and guide. On the spirit side of life there were societies and associations stretching away through countless grades of being, and composed of persons not elected but simply drawn together by harmonious consciousness, and who through their combination of thought naturally affected the conditions near them. There were what we might regard as spiritual police, associated together because of their fitness to prevent misguided spirits from exercising undue power over people on earth. They were not appointed in the sense that there was anyone high in authority to assign to them their special office; they were simply attracted to the performance of a certain service. These various associations were all linked together, but not all consciously linked. Again, they had no kings in the sense that we had kings on earth, but there were those before whom lesser souls instinctively bowed and in whose presence they felt abashed. So in regard to various offices. "You may go to a lawyer here," said Morambo; "on our side the lawyer would come to us. When we have a need we find ourselves in association with those who can supply it." The great influence which Jesus himself exercised over men illustrated the same principle. It was not that one in authority said "You are a sinner," but that through association with him they found that the purity and perfection of his nature showed up their own impurity and shortcomings and at the same time revealed the larger, better way.

ERRATA.—Mr. Thomas Raymond points out a misprint in his letter on "Auras Reflected in Water" (page 339) which quite perverts the meaning he meant to convey. The word "body" in the sentence beginning "The aura of the body was the healthiest," should read "baby."—On page 342 the Rev. Ellis G. Roberts should have been described as a former scholar of Jesus College, not of Christ Church.

It will be seen from our advertisement page that on Tuesday next, the 5th inst., at 26, Gilbert-street, Brook-street, W., Mr. G. R. S. Mead, the editor of "The Quest," will deliver the first of a series of weekly lectures on "The Soul's Visible Embodiment," the subject of the opening lecture being "The Most Graphic Vision of Antiquity Descriptive of Post-mortem Embodiment."

"SOCIAL RECONSTRUCTION AND THE LAND"

BY HENRY FOX, M.A.

I am glad to find from Mr. Hewitt's latest remarks that I have succeeded in arousing his consciousness of at least some of his great knowledge of English land-law.

Your non-legal readers will please note well Mr. Hewitt's admission of the elementary principles of the law of real property; for these principles lie at the root of the great land question.

Let them not be surprised that no trained advocate will admit the main point of his opponent until he is driven to it. In his previous article (p. 322) Mr. Hewitt was deploring the fate of land owners if made into State tenants "controlled by the iron rules of a department." "Their independence," he says, "would be exchanged for slavery, and that at a frightful cost."

Now he admits that after all "an owner in fee simple is, in theory, a tenant of the Crown in the feudal sense of the term, but this," he says, "does not make the Crown the owner." Who then is the ultimate owner? Not the tenant—for Mr. Hewitt has admitted this, and takes my reminder as a slur on his professional knowledge. If the Crown is not the ultimate owner, then the land of England is not owned by anyone—and is in unlawful possession of the present occupants, who in face of the law call themselves "owners."

Meanwhile these State tenants who ought, on Mr. Hewitt's lines of thought, to be in a condition of "slavery," have been in fact the ruling and wealthy classes of the country for centuries—ever since they became State tenants eight centuries ago: whilst the land-less men have ever since the same period till now constituted the bulk of the nation and of its poverty stricken classes.

I am afraid that unless LIGHT forbids to me the space that it gives to Mr. Hewitt I shall have to arouse (even at the risk of "instructing" him) Mr. Hewitt's consciousness of many more things that he knows perfectly well: particularly relating to the efforts of past generations of lawyers to dress up this fundamental principle of "tenancy" to look like a real ownership of the land, in favour of clients who employed them to protect and enlarge their private interests as against the interests of the State, till at last they have reduced this vital principle of English law to what Mr. Hewitt seems to regard as a mere "theory."

The Corn Production Act may be in itself only a temporary measure, but it is a revival of the ancient English law, which has come to stay and to undo the nefarious work of the lawyers for their unpatriotic clients for evermore.

Meanwhile beneath this question lies the great mystery of man as a land-animal, and man as a manifestation of the real Maker of the land and the Giver of all other good gifts to mankind.

HENRY FOX, M.A.

PSYCHISM, GLASTONBURY AND MR. HOOKHAM.

"M. S. B." (for which convenient abbreviation he thanks Mr. Hookham), writes us:—

"I had no wish and no intention to vituperate Mr. Hookham, and I sincerely regret that I should appear to have done so. Impatience with refusals to acknowledge the quite innumerable instances of proof that 'the minds of the sitters' at least cannot be the cause of the phenomena, coupled, it may be, with imperfect temper, is the explanation. But it must be said that the epithets were used for specific statements and not in general against the author. Has Mr. Hookham really read much psychical literature of the best class by skilled investigators? Paper shortage as affecting LIGHT, and I presume the natural refusal of the editor to devote an entire number to the discussion of preliminary and elementary objections (all easily overcome by examination of the data) which are familiar to all investigators (of whom M. S. B. is *minima pars*), forbid me to answer Mr. Hookham in detail, an easy enough matter. But, as one instance, in one field only, let me refer him to 'The pearl tie-pin case' reported by Sir William Barrett on pp. 184, 185 of his 'On the Threshold of the Unseen.'"

"The allusion to Christ was, I admit, unfortunate as being susceptible of misinterpretation. But surely it was not profane. Mr. Hookham had said that any survivor *post mortem* was a figment of the brain, or 'words to that effect.' I retorted, 'So much for Christ,' implying nothing as regards religion but merely His survival of death. In further preferring this Survivor as fact, to Mr. Hookham's theory, I may have put the matter too baldly, and I should have avoided the author's name. But, after all, as Mr. Hookham well knows, all of us are with him on the inferior side of the preference expressed."

A NOTE ON PSYCHIC MESSAGES.—In his remarks on Neurological or Inspirational Mediumship, Andrew Jackson Davis writes: "The mind, though set in motion by spirit power, is left to reflect, meditate and indite thoughts through its accustomed channel."

ON NEGATIVE CRITICISM.

By E. W. DUXBURY.

It is the fate of every new doctrine, whatever its truth, to encounter opposition and negation, and this is not without its uses to humanity. It is a kind of acid test which in the end decides whether the doctrine is true metal or otherwise, since, as Hazlitt said, it "is the effect of all bold, original, and powerful thinking that it either discovers the truth, or detects where error lies." Humanity can have no better assurance of the truth of any doctrine than that it has survived the shock of critical disparagement. The defender of the spiritistic hypothesis should, therefore, be prepared to lower his lance in knightly salutation to his adversary, provided that the like courtesy is extended to himself.

He is, however, entitled to demand that his opponent shall both show a reasonable freedom from emotional bias, and shall conform to the laws of accurate thinking, and it is in these particulars that default is so often made. However appropriate emotional fervour may be in the sphere of moral aspiration, it is quite unsuitable in that of scientific research, which, above all studies, should be dispassionate. Hostile criticism of the spiritistic hypothesis too often suggests rather an egotistic attempt to defend the writer's own particular theological or metaphysical belief, just as likely to be false as not, than a dispassionate attempt to elicit truth. A specially noticeable feature, moreover, of negative criticism lies in a tendency to adopt an alternative hypothesis without any adequate scientific testing of its ability to meet all the facts of the case. It is left in the air, so to speak, like Mahomet's coffin, suspended 'twixt heaven and earth. The experienced investigator, while recognising it as a possible solution of a limited portion of the phenomena which he encounters, finds that it completely breaks down when applied to the more complex cases, and is, perforce, obliged to reject it as a working hypothesis in respect thereof. It is not sufficient for the negative critic to suggest an alternative hypothesis which he thinks may account for the phenomena; it is necessary for him to go further, and show that it actually does, which is a very different thing, and it is in the neglect of this latter feature that the weakness of much negative criticism lies. If a man falls down suddenly in the street a very possible explanation is that he is intoxicated, but we should act in a very rash and illogical manner if we assumed this to be the case without further investigation.

Various alternatives to the spiritistic hypothesis have from time to time been formulated, such as fraud, hallucination, telepathy, mind-reading, unconscious muscular and cerebral action, cryptomnesia, secondary personality, and other forms of subconscious automatism. Now it may be readily admitted that all these explanations may be satisfactory solutions of the limited classes of phenomena to which they properly relate, but each, in its turn, fails when adopted as a working hypothesis for the more complex phenomena, and it is this fact which the experienced investigator so fully realises, differing in this respect from the inexperienced critic. A striking illustration of this method of criticism may be found in Faraday's explanation of table-turning by the theory of unconscious muscular action. This may be the true explanation of the limited class of phenomena which no doubt Faraday carefully studied, but what would become of his theory if the table were found to turn of itself, when all possibility of muscular action had been eliminated? Negative criticism can then only fall back on a flat denial of the occurrence, which would not impress, as an argument of much scientific weight, half a dozen competent investigators, who had actually seen the thing happen.

The difference, then, between the spiritistic theory and the various alternative hypotheses which it encounters, lies in the fact that while these latter can, at best, only account for a certain limited portion of the phenomena, the former, in view of its elasticity, is suitable, as a working hypothesis, for the explanation of a mass of phenomena of exceptional range and variety.

Negative criticism, therefore, if it is to occupy a reputable intellectual position, must learn to be less emotional, to cultivate a greater scientific precision, and to display a more rigid adherence to the laws of accurate thinking.

DEATH is the most beautiful adventure in life.—CHAS. FROHMAN.

AN INDIAN CLASSIC.

"The Bhagavad Gita Interpreted," by H. E. Sampson (Rider & Son, 3s. 6d. net). In one of his most cogent passages Professor William James comments on the remarkable fact that all religions produce mystics; and that these, whether Hindu, Buddhist, Moslem, Jewish, or Christian, are in substantial agreement. This little book is an example of this fact. The special genius of India is metaphysical, and Hindu pundits have long since solved the questions of Predestination and Freewill, the Ascent of Man, &c., &c., and drawn the vital distinction between the spirit and its mask—the personality—which is still the great stumbling-block for Western minds. A simpler explanation of this Indian classic is that it gives the stages of growth of the religious perception: (1) The perplexity of man; (2) the deathless nature of the spirit; (3) the virtue of work; (4) works superseded by knowledge; (5) the laying down of hopes of reward; (6) the exercises of the soul; (7) religion through discernment; (8) the supreme mystery; (9) the heavenly perfection; (10) the manifestation of God in Nature, and so towards *Bhakti*, the union of Love and Faith. The present volume takes a more mystical line—that of the *Sankhya* doctrine—a specialisation of Hindu philosophy which cannot be touched on here. It will interest those who are already familiar with the versions of the Gita as given in Mr. Telang's standard text, in that of Mr. Tukaram Tatya, F.T.S., or Edwin Arnold's translation, "The Song Celestial."

V. C. D.

THE ANKH.

The Rev. F. Fielding-Ould writes:—

"I do not think that anyone aware of the origin of the Ankh could possibly look upon it as a form of the Cross. Miss Toye Warner is, I think, under a misapprehension as to Dr. Budge's real meaning. I saw this authority a few days ago, and he explained to me the hidden meaning of the sign with diagrams. The Ankh is not, strictly speaking, *Phallic*, because the phallus is not represented. But it is a sexual symbol none the less, and though one cannot give the detailed interpretation in a newspaper one may say generally that it represents the female from whom all are born, and so came to stand for the life origin and principle. I have a letter from Dr. Budge before me as I write. It makes this quite clear, and refers enquirers to his 'Osiris,' Vol. I., p. 276, and Vol. II., p. 199, for a fuller justification of his view."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Dr. W. J. Vanstone. November 10th, Mrs. Cannock.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—Harvest Thanksgiving. 11, Mr. E. W. Beard; 6.30, Mr. P. E. Beard. Wednesday, November 6th, at 7.30, Mr. Robert King.

Spiritualist Church of the New Revelation, 131, West End Lane, Hampstead.—11 and 6.30, services, Mrs. Mary Davies.

Lewisham.—The Priory, High-street.—7, Mr. Angus Moncur.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mrs. M. H. Wallis.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Miss V. Burton, address.

Kingston-on-Thames, Bishop's Hall.—6.30, address and clairvoyance by Mr. and Mrs. Brownjohn.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, addresses and clairvoyance; 3.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

Camberwell.—Masonic Hall.—11, Mrs. E. M. Ball; 6.30, Mrs. A. de Beaurepaire, address and clairvoyance. 10th, 6.30, Mr. H. E. Hunt.

Holloway.—Grovevale Hall (near Highgate Tube Station).—11.15, Mr. T. O. Todd; 3, Lyceum; 7, Mrs. Podmore. Wednesday, Mrs. A. Jamrach.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mr. A. Maskell, addresses and clairvoyance. Tuesday, 7.45, monthly healing service. Thursday, 7.45, questions and clairvoyance. All welcome. Lyceum every Sunday at 3.

How vast is the power of spirits! . . . They are everywhere, above us, on the right and on the left. Their coming cannot be calculated. How important we do not neglect them.—CONFUCIUS.

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SUNDAY, NOVEMBER 3RD.

HARVEST THANKSGIVING.

At 11 a.m. ... MR. E. W. BEARD.

At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, NOVEMBER 6TH, AT 7.30 P.M.,

MR. ROBERT KING.

THE CHURCH OF HIGHER MYSTICISM,

22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, NOVEMBER 3RD.

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8.30 p.m. ... Mr. McKenn (of Lancashire).

Subject: "Dreams and the Dream Life"

Healing Service after the Evening Meeting.

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WEDNESDAY " 6, 7.30, Public Circle MRS. BRITAIN.

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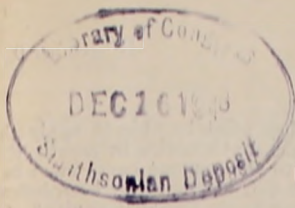
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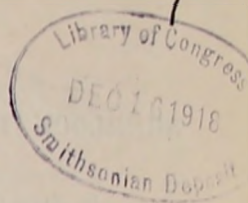
Doyle.—We have still a few copies left of the 3 Nos. of LIGHT, November 10th, 17th, and 24th, containing the summary of the address and the closing remarks by Sir O. Lodge. We can send the three copies complete for 7d. post free, Office of LIGHT, 6, Queen-square, Southampton Row, W.C. 1.

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NOTES BY THE WAY.

In the "Evening News" of the 30th ult. appears an interview with Sir Arthur Conan Doyle by Mr. W. McCartney, under the heading "There is no Death—only a Veil." Of the famous novelist, the interviewer remarks that "he was reluctant to talk about it [Spiritualism] because, he said, sad experience had taught him that it was not easy to get the subject discussed with reverence." We can still hear faintly the yell of "Spooks!" and the contemptuous allusions to "psychists" which were found in certain journals a few years ago—journals whose writers seemed to be unconscious that thousands of their readers were suffering the pangs of bereavement and that some of the distinguished men and women upon whom they were lavishing praises elsewhere in their columns were earnest followers of this disreputable "psychism." It was as though a callow journalist had been told off to write about Acting and Actors and gathered all his sensational information from interviews with strolling players at country fairs and the loafers and "barn-stormers" at theatrical taverns. It would be interesting, of course, but as an accurate survey of dramatic art it would leave a good deal to be desired. We believe, by the way, that actors are still, technically speaking, "rogues and vagabonds" in the eyes of the Law.

In the course of the interview Sir Arthur said that he knew thirty mothers who were now receiving direct messages from their sons, that he had received a letter from a British corps commander who had lost his son, with whom, however, he was now in communication. Referring to the addresses he had delivered in the country, he alluded to the prospect of Spiritualists taking the Albert Hall for London audiences later on. In concluding an ably written description of the interview, Mr. McCartney writes:—

Sir Arthur speaks to you on this question with the vigour and firmness of the unshakable believer. There is no more obscurity or mincing of words than in the strong, simple English of his books. And when he asks for reverent discussion, he asks in the tone of a man asking not for a favour, but for what is a right.

The interview was reproduced in the "Daily Mail" of the following day, when the "Daily Chronicle" also published an interview.

Since the foregoing was written, other interviews and articles have appeared in the daily papers. On the 31st ult. the "Evening News" gave some quotations from Sir Oliver Lodge's "Christopher," the biography of a young officer in the Welsh Guards, the psychical interest of which, however, is mainly incidental. In the same journal on the following

day appeared an interview with Sir William Barrett, whose guarded remarks, although a trifle disappointing to convinced followers of Spiritualism, have their value in the complete presentation of the subject. They serve to check the indiscreet and impulsive elements in the propaganda. On the 2nd inst., in the "Daily News," appeared an interview with Sir Oliver Lodge, who spoke with clearness and conviction. Referring to the addresses of Sir A. Conan Doyle in the North, Sir Oliver said, "I can corroborate Sir Arthur's statements out of my own knowledge." The "Daily Chronicle" on the same day published some letters from persons whose knowledge of the question is plainly too imperfect to make their remarks of any particular value. One of the writers is quite clear about the origin of spirit messages. "The mediums compose them." When a newspaper wants a play criticised, it selects a dramatic critic. It is the same with literature, politics and other subjects: the appeal is to the expert in each particular matter. Only lately have our contemporaries begun to wake up to the elementary common sense of choosing the psychic scientist when it is a question of giving its readers information concerning psychic research. To invite the lucubrations of the uninformed is to waste time and space.

POST SCRIPTUM: OBSERVATIONS AND ASIDES.

"L. H." sends us a vigorous protest against the assumptions of Mr. Sinnett in the address reported on p. 347. He does not believe that Spiritualism was set on foot by the Masters of the White Lodge or that "M.A. (Oxon)'s" "Spirit Teachings" was dictated by a Mahatma. Neither do we, but Mr. Sinnett and many Theosophists think so. "L. H." does not believe in wrapping up simple psychical facts in "mystical wadding." Apparently some minds can only take them in that way, and we must be tolerant. As to the statement in "Spirit Teachings" that "the spirit returning to earth takes on much of the pure human tone which it loses when absent," what has this to do with reincarnation? Nothing, so far as we can see. The allusion is clearly to the temporary visit to earth of a returning spirit, which, as we know, takes on something of the earth condition when communicating. However, it takes all kinds of people to make even a "psychic world." And the reincarnation idea, which is held by some distinguished minds amongst us, is probably helpful to their development, however much it might hinder the progress of others.

We have had much argument of late on the subject of human survival and immortality, and the question threatens to be carried outside the region of practical thinking altogether. It has been proved that man survives the shock of physical dissolution; therefore he is not mortal in the accepted sense of the term. To carry the matter beyond this point; to speculate on possibilities of extinction or survival in future states is to take the question into metaphysical regions. We do it ourselves now and again, but it seems wiser to keep to practical issues where psychic science is concerned. Travelling beyond these, we are carried to the discussion of subjects with which the intellect is incompetent to deal, and only the deeper faculties of vision, intuition and interior life experience are of any value. There are matters about which we can argue with profit. But Eternity and Infinity are not amongst them.

THERE are scientific men who do not care for any established forms of religion, who despair of religion partly on account of established forms.—HAEWEL'S "Thoughts for the Times."

COMMENTING on the Cosmic Memory idea, a legal correspondent remarks, "Every objection to disincarnate human agency operates even more fatally against the Cosmic Memory theory. It is a more difficult and less credible hypothesis than the other."

SHERLOCK HOLMES AND CERTAIN CRITICS.

BY ELLIS G. ROBERTS, M.A. (OXON.).

PART II.—"DISCLOSURES IN RE DESMOND."

Punctually to the moment Sherlock Holmes laid down his pipe, and his voice broke through the canopy of smoke.

"You have your merits, doctor," he said, "most decidedly you have your merits. You are refreshingly free from rancour, and you submit an alternative hypothesis for criticism. You do not assume that telepathy is the master-key to all mysteries, and you do not babble of the unconscious mind as is the wont of many who show no sign that they possess a conscious one. For once admit the existence of telepathy and unconscious mind, and the noisiest of the opponents of Spiritualism will soon be out of the fray. He may still come up to the scratch for a round or two, but the other man has the fight in hand.

"Now for your own hypothesis, which certainly merits due consideration with regard to a considerable part of the field of enquiry. You suggest the existence of a Secret Society or Guild for the promotion of Spiritualism. By means of a wide-spread system of espionage it has amassed an enormous store of information which is at the disposal of its agents. This they employ, as occasion arises, with remarkable tactfulness and skill. At the head of such a Society there must obviously be some leader of pre-eminent ability. For the sake of distinctiveness we shall give him the name of our old acquaintance, Professor Moriarty. Am I right so far?"

"That is a very fair outline of my idea."

"It is," said Holmes, pensively, "the counterpart of another and a very popular interpretation of the facts much favoured by His Grace of Wroxeter. Do you follow me?"

"No," I replied, "I imagined that my theory was quite original."

"For Moriarty substitute Satan, and for human agents substitute diabolical ones, and the two hypotheses are identical. And as such they have a fault, and a very grave fault, in common. Cannot you see it?"

I had to confess my inability.

"The total absence of any adequate motive. What has Satan to gain by subverting Materialism? Or, to come to commonplace matters, what do you suppose to be the object of Professor Moriarty?"

"To make money, I presume."

Holmes smiled indulgently. "Have you ever tried to calculate the working expenses of such a league? An eminent authority on finance has reckoned them at about £200 a day. Your guild would be operating for an indefinite period at a dead loss. It must already have expended several millions of capital, and the profits are *nil*. You must find some other motive for the existence of this extraordinary guild. Motive, Watson, motive is one of the first things to look for in an investigation. Human beings do not toil and toil without a motive. This is a commonplace even with Gregson and Lestrade."

My countenance must have exhibited some of the disappointment I felt, for I had reckoned on his approbation, and the warm sunshine of approval in which I had basked for many weeks had ill fitted me to endure such a cold douche of criticism. With his wonted quickness Holmes sensed the feelings which I did not express. "But I bore you, doctor," he remarked suavely, "let us discontinue the discussion. Let me play you—" and he spoke rather eagerly—"just a little trifle of my own composition. The *motif* came to me when I was sitting out the last air-raid. It is, I fear, caviare to the general, but I have found you an appreciative listener. Shall we abandon logic for the violin?"

But Holmes' improvisations are sometimes as formidable as his tobacco. "My greatest pleasure has always been the study of your analytical methods," I replied diplomatically.

"Oh, by all means, if you really prefer the criticism," said Holmes, rather grimly. "Then how came you to imagine such monstrosities as your mediums? It is all very well for His Grace and Mr. Turfey, who are out of all touch with humanity, to wage war against creatures of their own imagination, but our common adventures should have taught you something of human nature. Where is the flesh and blood beneath the buckram of your adversaries, Watson?"

"Sorry, Holmes, but I am quite unable to comprehend your indictment."

"Apparently you fail to see the glaring contradictions involved in your account of the delinquents. As individuals—to quote your description—they are 'neurotic, hysterical, of a low type of intellect, and the victims of inordinate personal vanity.' Yet in combination they make up an exceedingly formidable Society which has kept its very existence a secret for more than fifty years, and is extending its influence every day. A league composed of such persons as you describe would not hold together for six months."

"And not only so," he went on, "but you combine the most contradictory qualities in the same individual. Far from being of a low type of intellect they must, according to your hypothesis, possess mental and moral capacity quite above the average. Their memories for trifling details must

be encyclopædic, and they must be able to apply their ill-gotten knowledge at a moment's notice in exactly the right quarter. Their loyalty to the common cause must be of the highest order. Why has this league never been betrayed by one of the victims of inordinate personal vanity? Clearly, Watson, its members must be individuals of quite exceptional character as well as superlative ability."

"But, Holmes," I broke in, "just think of the nonsense they chatter. Think of that whisky and soda incident, the silly names of what they call their 'controls,' and the broken English they talk."

Holmes smiled his masterly smile. "The same old Watson," he remarked indulgently. "You have been at considerable pains to select precisely the items which are most irreconcilable with the theory you advocate. Still, you have hit on some significant facts though as yet you have not perceived their import. Concentrate on the bizarre and *outré* if you wish to get at the solution of a problem. The details you mention are proof almost positive that the persons who supply them are not, at any rate, conscious and deliberate impostors."

"Really, Holmes," I replied in my most dignified tones, "you impose an excessive strain on my credulity."

"The voice," he replied, "is the voice of Watson, but the language is the language of Turfey. We'll stick to English if you don't mind, doctor. Can you imagine any conceivable reason why clever impostors should chatter of whiskies and sodas in heavenly places, or declare themselves inspired by Greyfeather or Red Jacket? Come now, doctor, what was the effect of this kind of chatter upon yourself?"

"I was absolutely disgusted."

"Exactly so, and the fact that you would be disgusted could have been foreseen by the veriest dullard in creation. Such details were totally irreconcilable with your cherished conceptions of a future state. Now, conceptions of a future state, as Mr. Turfey touchingly pleads, should be respected by everyone except Mr. Turfey himself. Yet these clever impostors, who are anxious to conciliate you, and have taken your mental and moral measurements to a hair, deliberately wound your most sacred feelings, and drive you in disgust from their doors. Now, Watson, honestly, can you find any motive for such conduct?"

"No," I replied, after a considerable pause, "I cannot imagine why Spiritualists should invent anything so repugnant to the feelings of decent people."

"It is certainly not the way to conciliate public opinion and work up a paying practice. Now let us think what Moriarty would actually do if he were dictating to his agents the revelations they were to retail to their customers."

"I presume," I responded thoughtfully, "that he would provide the customers with something to suit their tastes."

"Bravo, Watson," cried Holmes encouragingly, "of course he would. Now you are applying your sturdy commonsense to the study of a commonsense problem and we shall soon gain a step in advance. It is perfectly easy to imagine what Moriarty would do. A few hours pleasantly spent over 'Hymns Ancient and Modern' and the compilation of Messrs. Moody and Sankey would furnish him with his theological basis, to which would be added some mystical and scientific jargon which he could readily supply. With this material he would prime his emissaries, who would of course vary their communications slightly to suit individual tastes. But there would be a general uniformity, and most decidedly anything calculated to give offence would be carefully avoided. Do you follow me?"

"Yes," I replied, "that certainly seems a commonsense way of getting to business."

"Precisely so," he answered, "and if we apply our own commonsense we shall find our difficulties vanish one by one. We must be true to commonsense and human nature. Orthodox and free-thinker have combined to confuse a perfectly simple issue by appeals to sentiment and prejudice, and the use of pseudo-scientific and sonorous jargon. They have involved the whole subject in an artificial fog in which human nature vanishes altogether. Have you noticed the attitude of the critics towards the experiments now being conducted by a prominent member of an Irish university?"

"No," I replied, "that is a matter outside the province I had selected."

"I have often told you, Watson, that you are the *beau-ideal* of the British jury-man. Light up another cigar, and I will lay before you the strange case of Miss Golightly."

(To be Continued.)

DR. ELLIS T. POWELL'S appearance last week as an expert witness in the celebrated case in the King's Bench Division involving a comparison of two systems of shorthand exhibited at once his versatility and his critical acumen, his pungent remarks on the defects in the newer system making a great impression.

B. ROBERTSON sends us some verses entitled "Over There," written in a metre which would adapt them for singing. Here is the first:—

There are little homes we're building over there;
They are built with actions kind and dealings fair,
And every fault we master
Makes the building all the faster
Of those little homes we're building over there.

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MR. J. ARTHUR HILL'S NEW BOOK.

Mr. J. Arthur Hill's survey of our movement,* its phenomena and doctrine, comes at an opportune moment, for many amongst the throngs of new comers are people of searching intelligence who are in need of some comprehensive and reliable statement which will enable them to take in the matter at its broadest instead of having to base their knowledge of the subject as a movement on fragmentary details painfully pieced together by a study of many books and a jumble of conflicting views. To one who, like the present writer, has been familiar with many of the *personnel* and events of Spiritualism, and its subsidiary schools and cults, for over a generation, there is a feeling of personal gratification in the advent of Mr. Hill's latest book. It puts into a relatively small compass the career of the subject from its beginnings as diffused in the beliefs and traditions, rituals and practices of the human race in earlier times down to its specialisation in modern days, when it has become the subject of serious rationalisation and synthesis. Many rills and rivulets have contributed to the broad stream which is now at last beginning to run itself clear.

The work is marked throughout by precision and lucidity of statement, and the moderate, yet sympathetic, way in which the author deals with the various questions involved is especially noticeable. He writes in successive chapters of the antecedents of Modern Spiritualism; of Swedenborg; the confluence of Swedenborgianism and Mesmerism in America; the Hydesville Knockings; the Early Days of the Spiritualist Movement in England; Physical Phenomena; Confirmatory Phenomena in India; Ghosts; and Evidence, Proof, and Belief. There are also chapters on William Stainton Moses, better known as "M.A. (Oxon.)," and on the Society for Psychical Research. The second part of the book is devoted to a consideration of the religious aspects of the subject, and this includes some criticism with most of which the impartial reader will probably agree. For the present reviewer the appearance of a chapter on Fechner's theory of Life after Death was of particular interest. Fechner discoursed on the interior principles of spirit life and spirit communication with an astonishing range and profundity of thought and perception. Much of his work remains untranslated, however, and in view of the war conditions, he is likely to be a "dark star" for a long time to come. Mr. Hill gives a summary of certain of the philosopher's ideas which will be of value to the close student of comparative systems of psychical philosophy.

Mr. Hill speaks with commendable frankness on some of the defects in Spiritualism as popularly pursued. But the lack of critical judgment, the crudity of idea, and certain banalities which he notes in connection with much that passes as "trance speaking" are being rapidly outgrown, and it will soon, one hopes, be possible to speak of them only in the past tense. Some of us can contrast the Spiritualism of to-day with that of a generation ago as observers of each stage of the subject with a vivid realisation of a great development that goes on cumulatively as the years go by, and in the light of the contrast comes a feeling of heightened gratitude to the "old guard," those heroes and martyrs of a new revelation, rugged, iron-willed, indomitable, the scouts and outposts of the great advance of to-day.

Logical and analytical in method, Mr. Hill's treatment of some of the problems of survival and communication will be deeply appreciated by those who approach the subject along intellectual lines. There is much that has yet to be thought into coherence, even although the central problem, human survival, has been finally solved. On the historical side of the matter he has given us an admirable epitome, careful, succinct, impartial and comprehensive. We could ask for no better work, as a general survey of the activities of Spiritualism past and present, in a book of the same compass. Sir Arthur Conan Doyle contributes an introduction, which in itself is a model of concise expression—a graphic summary of his own views.

D. G.

THE value of Spiritualism is that it has given a definite form to that which was only a faint though cheering vision of poet or seer.

"THERE are in this world many people who are half dead. The spirit is unable to carry the half-dead body any longer. It frees itself from an encumbrance. You call that death. It is only the dropping of a load too heavy longer to be carried."

*"Spiritualism: Its History, Phenomena and Doctrine." (Cassell & Co., 7s. 6d. net.)

SURVIVAL AND SPIRIT IDENTITY.

Sir William Barrett, in his article on this subject (p. 341), says, "But entrance into life, after death on earth, does not prove *immortality*—i.e., the eternal persistence of our personality—nor does it prove that survival after death extends to all."

Surely if consciousness is not a by-product of the brain, the death of the body, in which the brain partakes, must leave that consciousness intact, thus necessarily involving the survival of all. To assert otherwise seems to involve the materialistic hypothesis. Sir William holds that "human beings have only a *potential* immortality." But what philosophical justification is there for the supposition that immortality being the goal, Nature or God should have failed to envisage the possibility of some failing to reach that goal? Surely if some do not survive, the very purpose for which they were engendered is frustrated.

Again, Sir William says, "Even in this life we see how human consciousness gradually shrinks in the purely self-centred soul; how the soul shrivels when its only aim is self-gratification." But if the consciousness may be said to shrink in the sense of excluding from its field other factors than self, it gains in intensity by concentrating on that self. And only in a metaphorical sense may the soul be said to shrivel when its aims are focussed on self-gratification. It is still an item of Eternal Being—indestructible. "Such souls must gradually lose self-consciousness." But why should an intensified self-consciousness result in a loss of self-consciousness? On the analogy of the physical body ought it not to ensure a strengthening and persistence? But Sir William's last sentence seems to cut the ground from under his argument, for he speaks of "the Universal life in every soul" which "cannot perish," and suggests that it may take "a new earthly body somewhere and somehow," being "drawn to earth again by the attachment of the soul to earth until it is freed from the grip of all earthly desire." Then it is immortal after all!

B. STEVENS.

[Immortality is a difficult question for debate, for it takes us outside all conceptions of time and space. It is by consequence not intellectually cognisable at all. Again, "personality" is probably a fleeting and illusory matter as compared with the concept *individuality*. Force is persistent and indestructible, but the form in which it manifests is continually changing. The reality (spirit), therefore, always remains, however impermanent its forms of expression in the outward world. Possibly some such idea as this was at the back of Sir William Barrett's recent remarks; but perhaps he will be good enough to supplement his observations for the benefit of Mr. Stevens and other inquirers.—Ed.]

"NIL NISI BONUM . . ."

It is a kindly instinct which refuses to speak ill of the dead. "Let us remember his virtues, if he had any, and forget his faults if we can," as the American orator said. "Poor" so-and-so can no longer defend himself, and it were unchivalrous to attack him; besides, in popular estimation he has suffered a calamity, and we must not hit a man when he is "down." And so the churchyards are full of the mendacious epitaphs, which caused the astonished little girl to enquire where all the *wicked* people were buried! The Church inters all her children in "sure and certain hope" even though, like Arthur Orton, they have a mischievous lie in capitals on their coffin plates. Generally speaking, multitudes of degraded souls pass over every day, but to the individual we give the benefit of the doubt, hoping for a like lenient judgment ourselves. The most startling revelation of the war is the dreadful depravity to which man may fall; anyone who has read the evidence of atrocity before the Belgian and French Commissions must have been astonished beyond measure at the iniquity of which man is capable. It is no good unfolding an exquisite ideal before a brute; he will trample the pearls under foot. What he needs is the commonsense and logic of what is known as Spiritualism—"You are making your future, consequence follows cause, a deep contrition and a complete change of attitude alone can save you from an appalling retribution." This is laid down clearly enough in the Gospel, but Christian ministers have too often ignored the *rod* in the hand of the Good Shepherd, and Charles Peace, Joseph Smith and many another have been persuaded in the condemned cell that they are going straight into the heaven of heavens.

F. FIELDING-OULD.

SURVIVAL AND IMMORTALITY.—A further article on this subject, by Sir William Barrett, dealing with the points raised by Mr. B. Stevens in the present issue, will appear next week.

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PSYCHISM, GLASTONBURY, AND OTHER MATTERS.

SOME FURTHER REFLECTIONS.

We gave last week a brief reply from "A Member of the Scots Bar" ("M. S. B.") to Mr. Hookham's letter in *LIGHT* of the 26th ult. The discussion of course revolved around the problem presented by the Glastonbury messages. On the central issue we have already stated our opinion that there is something to be said for the view taken by Mr. Hookham and those who think with him. But it is rather like the idea that a barrow pushed by a man is really propelled by the solar energy. Of course it is, in the ultimate analysis. But the fact does not do away with the man, his muscular power and the degree of mentality he employs on his task. If the man were invisible to us, we could still determine by the movements of the barrow that human agency was at work even if the man, labouring under difficulties, were a little eccentric in his propulsion of the barrow. That, we think, is to put the whole question, in homely fashion, into a nutshell.

Mr. Hookham concentrates his attention, of course, on the Glastonbury messages, and his theory eliminates the idea of discarnate human agency. Let us suppose that by force of circumstances we are compelled to admit the absence of human agencies in that particular instance—a difficult supposition. Should we have to go further and concede that there are *never* any personal agencies involved? By no means. The reality of personal communications has been proved over and over again in the records of Spiritualism and Psychical Research. "M. S. B." is perfectly correct in his statements on this head, and can cite many reputable witnesses who could speak from long practical experience and testify that in their investigation of the question they have applied every test that human ingenuity could devise.

Next, we may glance at the question of mediumship, speaking from an experience extending over many years. There is "something wrong" about a medium, professional or otherwise, just about as often as there is about a musician, a poet, an artist, or an architect—no more. We have known abnormal folk in all these and many other vocations—sometimes their eccentricity grew out of their labours where these, being exceptionally trying, reacted on natures naturally sensitive. One of the most eccentric men we ever met was a stockbroker, who knew nothing of mediumship. On the other hand, one of the most capable, astute and level-headed persons of our acquaintance is a trance-medium. We know of mediums who as practical men of the world have done the State signal service. One might as well judge the status of music by observation of itinerant musicians, on and off duty, as adjudicate on mediumship on the result of experiences with or gossip concerning a few mediums. There are hundreds of mediums in private life, occupying all grades of society, and we would defy Mr. Hookham to pick them out, even after a considerable acquaintance, by reason of any abnormality in their manners or speech.

Mr. Hookham's objection that nothing positive is known about psychic phenomena may stand if he will concede that "nothing positive" is known about anything. A good deal that is reasonably certain is known about psychic phenomena. It is set down in some standard books on the subject—those of "M.A. (Oxon.)" and Dr. Crawford are amongst the number.

Mr. Hookham remarks that "the Founder of Christianity made no attempt to satisfy the demands of human reason." Yet we seem to remember that He actually and literally complied with such a demand in the

case of "Doubting Thomas," who did receive a "sign." So did St. Paul, and "signs" have come to the saints and the devout all down the ages.

Mr. Hookham deprecates the remark of his critic, "A Member of the Scots Bar," when he says, "I prefer Christ to Mr. Hookham." To us it seemed a very natural and pardonable expression of impatience with the attitude of a writer who calmly asserts that "the assumption of a spirit representing continuity of life after physical decease" is "a mere coinage of the brain"! That sounds exactly like the dictum of a hardened materialist, and Mr. Hookham's protest against the profanity of his opponent comes as an anti-climax. However, on that point "M. S. B." has made his own comments.

Next we take Mr. Hookham's point about the pseudo-archaic English in the Glastonbury scripts. It was in places "Wardour-street English." May we say, with every desire to be courteous to Mr. Hookham and his friends, that there is nothing in the point, and the mere fact that it is raised seems to argue a lack of practical knowledge of psychic communications. Unless in special cases, communications of this kind are given in the form of unarticulated thought and are clothed for the most part in the language supplied by the medium's own mind. We have in the past given some curious instances where the *fact* communicated was unknown to the medium, but the *language* so peculiarly his own that the extraneous source of the communication was ridiculed by those who did not know the true inwardness of mediumship. There was, for instance, the celebrated case, related by Andrew Lang, of the ghost of the murdered English soldier in 1746 who told a Highland shepherd of his death, his murderers, and where his body lay. The facts were verified. But as the shepherd knew no English and the soldier spoke no Gaelic, the Sadducees of the time were highly amused. The alleged murderers were apprehended on the information and tried at Edinburgh, but escaped on that point of language. The shepherd was not a professional medium. He got nothing but ridicule for his pains.

In conclusion, we commend to the attention of those interested in the argument the remarks of Professor Hyslop and of Mr. G. R. S. Mead quoted in *LIGHT* of October 19th and 26th respectively (pp. 330 and 338).

THE LATE MRS. MACBETH BAIN: IN REMEMBRANCE.

The passing of Lily Parker Peel, afterwards Mrs. Macbeth Bain, but more actively known among us prior to her marriage, has bequeathed to the region of memories not only a pleasant personality, but one who was a connecting link with a past which becomes now a matter of remembrance. Most of the figures among whom she moved and worked are seen no more about us. The writer of these lines can speak at a distance only of Peel, the artist, whose adopted daughter she was, and whose name she bore. He goes back too far in the calendar; but an admirable portrait of Miss Peel, which hangs in a certain house of familiar friends, keeps his name prominently present for a few—and will so keep hers—since it was the work of his hand and brush. She recalls in a particular manner that excellent and old worker, Captain John James—author of a little handbook of mesmerism, which might still be of practical use to beginners—and many people in his circle. William Harrison is one of them, founder and editor of "The Spiritualist." The medium Rita is another. There were also Dr. George Wyld, a writer on Christo-Theosophy; General Maclean—an old and patient investigator—all well known among us in connection with Spiritualism, its phenomena, and faith in its veridical message before and during the days of "M.A. (Oxon)," who was also among her friends. Her own fame as a healer rests on a solid basis, as a few may remain to testify, though she avoided all publicity. She had also, it is understood, some personal experience in messages from the other side, and bore witness as occasion offered. While she was with us, the people mentioned and others, such as Andrew Glendinning and Thomas Shorter, seemed not so far away, and her transition is, therefore, as said, the distinct snapping of a link. The time had come, however: it was the one way of liberation from long suffering. All who knew her will wish her fair progress in the world which has opened before her, and will say from the heart: God speed Lily Parker Peel in all her path beyond.

A. E. W.

THE RALLY IN THE NORTH.

The interviews and articles on Spiritualism and Psychic Research which have been such a feature of the London newspapers of late were doubtless indirectly inspired by the great meetings in the North of England, at which Sir A. Conan Doyle, Dr. Ellis Powell and Mr. E. W. Oaten (President of the Spiritualists' National Union, Ltd.) were the principal speakers. As no full reports seem to have been taken, it is only possible to give a brief summary, although we may be able later to present at least a synopsis of Dr. Powell's address, "The Soldier's Home in the Land Beyond."

In the Town Hall at Leeds on Sunday, the 27th ult., Mr. E. W. Oaten spoke in the morning on "What is this Spiritualism?" showing that, as spirit life and spirit communication were facts in Nature and part of the human heritage, they could not be ignored, but demanded recognition and understanding. The true meaning of Spiritualism involved the reverent attempt to gain clear knowledge of the nature and uses of the psychic powers of humanity, those faculties which enabled the human being in the flesh to respond to the influences of the unseen world, and to use that knowledge wisely.

Sir Arthur Conan Doyle's address in the evening on "Death and Afterwards" was largely devoted to an account of his own experiences, extending over many years, in studying the question. In depicting the process of death and the nature of the supermundane life he went over much ground familiar to Spiritualists. He showed that Spiritualism was not so much a religion as a confirmation of the central tenets of religion—something that would re-enforce it for its career in modern civilisation, supplying it with fresh fire and energy and tending towards its final reconciliation with Science. He warned Spiritualists against any hostility to religious systems. Rather they should welcome all which in any way contributed to a higher outlook on life and a more spiritual view of human nature and its destiny. On the other hand religious sects were adjured not to treat Spiritualism as a rival but as a coadjutor, goodness of character rather than any form of creed being the chief factor in progress here and hereafter.

Mr. J. J. Morse, who presided, announced that the Union had passed a resolution deploring the tendency on the part of the public to consult fortune-tellers, whose claims were often in inverse ratio to their psychic ability. It had been further resolved that "while it may be helpful to experienced investigators to consult professional mediums, this Union is strongly of opinion that new investigators will be wise to do so only under the advice of experienced Spiritualists or a *bona-fide* Spiritualistic Society."

There was a crowded audience of over 2,000, many having to be turned away.

In the Picture House at Bradford Mr. Ernest Keeling spoke in the morning on "Is Spiritualism a Religion?" and Mr. G. F. Berry in the evening on "The Changing Symbolology of Religion," Mr. R. H. Yates being in the chair.

In the Victoria Hall at York Mr. William Gush addressed the morning audience on "The Opening of the Gates," and in the evening Dr. Ellis T. Powell spoke (as already mentioned) on "Our Soldiers in the World Beyond," his account of the conditions which followed death on the battlefield being given with his customary force and eloquence and based on many years' study and experience.

At Nottingham, on the 28th, Sir A. Conan Doyle spoke under the stress of his recent bereavement, of which he had heard only a few hours before, but his address lost nothing in power and eloquence. He spoke on the same subject as on the preceding evening, delivering a similar message. The address was given in the large hall of the Nottingham Mechanics' Institution. The hall was crammed with an audience of 1,250, hundreds of people being unable to gain admission. Sir Arthur was accompanied by Lady Doyle. Mr. Ernest Oaten presided.

"SELF-TRAINING: THE LINES OF MENTAL PROGRESS," by H. Ernest Hunt (Wm. Rider and Son, 4s. 6d. net), is full of useful facts and wise counsel. The relations between thought and health, the power of suggestion, the right training of the senses, the strengthening of the memory, the control of feeling, will and imagination, the need for such a rest period as shall suffice to remove all the toxic products of the work period—these and other matters are set out in order, and emphasised with a clearness and a wealth of fact and illustration which cannot fail to fix them on the reader's attention. Unfortunately our modern conditions are such as to result sometimes in such a mental obfuscation and bewilderment that the brain may note mechanically sentence after sentence of the simplest written or printed words without receiving a glimmer of their meaning—in which case the self needs not so much training as freedom to work in its own way.

PSYCHIC PHOTOGRAPHY.

THE CREWE CIRCLE CRITICALLY EXAMINED.

By F. BARLOW.

On October 5th, 1918, accompanied by a friend, I journeyed to Crewe for the purpose of investigating the supernormal results obtained through the mediumship of Mrs. Buxton and Mr. William Hope. This was not my first visit, but at the same time I did not neglect any precautions on that account and, although hoping for the best, I had my wits about me. I have been an amateur photographer since about the age of ten, and can swear that when at Crewe I was neither "biologised" (whatever that may mean) nor hypnotised and yet, using my own camera and dark slide, we obtained a photograph and simulacrum on the same plate, at one exposure.

This fact proves either that most marvellous transcendental forces were at work, intelligently controlled, or else that exceedingly subtle trickery was being carried out, under keen observation, without being detected. In any case, the duty of the investigator is clear: if these results are due to trickery then most certainly does the obligation devolve upon him to discover and expose that trickery, while, on the other hand, if they are supernormal it is equally his duty to do all in his power to increase our knowledge of the subject. There can be no middle course; the whole phenomenon is either based on a most elaborate system of barefaced trickery or else we are confronted with one of the most important scientific facts of the twentieth century.

An apology is due to the Crewe friends for the very suggestion of fraud, so far as they are concerned. To know them is to esteem them, and in so far as every visitor to their circle is allowed to ask any questions and make any examination he likes, I trust they will appreciate the spirit in which these remarks are written.

The facts in connection with this particular visit are briefly as follows. Four photographs were taken in all, two with Mr. Hope's camera and two with my own. Three out of the four negatives obtained show extraneous faces, etc. Two packets of plates were taken, wrapped in the sealed packets exactly as sent out by the makers. These packets remained sealed until I myself opened them in the dark room and myself placed the plates in the carriers, specially marking them at the time. The plates were developed and fixed by myself and in the case of the result obtained, using my own camera, the focussing, insertion of the dark slide, withdrawal and replacement of the sheath were all done by myself, the exposure being made by my friend.

My camera is quite a different model from that used by Mr. Hope, and beyond arching his hands, in conjunction with Mrs. Buxton's, over the camera, he had nothing whatever to do with the exposure. The only occasion during which Mr. Hope had possession of my slide was immediately on leaving the dark room when, in accordance with instructions received from his control, he was given the slide to "wear" for a short time. This slide, however, projected from his pocket and was visible during the short time he had it there.

Now assuming that Mr. Hope is one of the cleverest trick photographers extant, speaking as a photographer, I know of no means whereby he could possibly have printed an image on the plate whilst the slide was in his pocket, without being immediately detected. Both hands would have to be used, a transparency would have to be put carefully into place, and means would have to be adopted to prevent the fogging of the plates. No sleight of hand was practised as regards exchanging the plates, since I specially marked them immediately before parting with the slide.

Those who are photographers will know that there are several methods of producing faked "spirit" photographs, and an acquaintance with such trick methods is useful in enabling one to guard against fraud. I declare, after most mature consideration, that in some of the tests carried out with the Crewe circle, trickery would be absolutely impossible, even supposing the mediums were so minded.

"What about the black cardboard used in Mr. Hope's slide?" is a question I have been asked over and over again, both by those who have visited the Crewe circle and those who have not. What a lot that poor cardboard has to answer for! It is as innocent as a similar piece of cardboard I have in an old dark slide of my own. In the earlier days of dry-plate photography many of the double dark slides placed on the market had the interior of the slide quite open. To prevent actinic rays passing through one plate on to the other when making an exposure, it is necessary to insert a piece of black cardboard or similar material between the two plates. Now, how on earth could Mr. Hope paint a picture on to this cardboard, with some wonderful invisible solution unknown to science, to give off rays to affect the silver salts on the sensitive plate just to the right extent? The light and shade effect would have to be obtained and a different picture painted for every sitter.

The theory is so absurd that it would be dismissed by anyone with a knowledge of the subject and acquainted with

the Crewe results, after a little consideration. I have mentioned this cardboard, however, since those who are not photographers have been mystified by it, and it is really amazing how sceptical people are of these psychic photographs, even Spiritualists! This, however, is probably due to the fact that the whole subject lends itself so easily to trickery. Before leaving this question of the dark slide I would like to say that results have been obtained at Crewe with metal slides; my own slide, used in the case already mentioned, is of an entirely different type from that used by Mr. Hope, and in addition these results have been secured without any camera or slides whatever, simply by holding the unopened packet of plates in the hand.

I will not detail here the methods by which trick "ghosts" are obtained. They have been given so often in photographic journals and suggested as being the means whereby "psychic photographs" are obtained that one wonders whether the writers of such articles are devoid of common-sense in suggesting that investigators could be so easily gulled. Many a photographer has gone to Crewe with the intention of proving the whole thing an imposture and has returned with a more modest idea of his abilities—baffled and perplexed.

Wonderful are some of the results that have been obtained. Long messages across the photographic plate in the handwriting of deceased persons; photographs of deceased individuals who had never been photographed at that particular age when alive; likenesses of loved ones mourned as lost, messages in foreign and ancient languages. Truly a man who could fake all these wonderful results would be a super-genius instead of a humble working man like honest Hope.

Mr. Hope was no Spiritualist when first he began to obtain these results. After photographing one of his work-mates one Saturday afternoon it was noticed upon developing the plate that an additional image was there. This was set down to a defective plate and another attempt made. Still the image was there. A print was taken and the "image" proved to be a likeness of a deceased relative of the sitter. Since that day Mr. Hope, with the assistance of Mrs. Burton, has been able to obtain these supernormal results with more or less regularity. They cannot be obtained at will, however, since during some periods plate after plate has been exposed without the slightest supernormal result.

The testimony to the genuineness of certain phases of psychic phenomena is so complete that such things as the movement of objects without contact, and even materialisations, are accepted by the majority of investigators in this realm, and particularly by Spiritualists, as having actually occurred beyond the shadow of a doubt. Why is it that the same cannot be said of this phenomenon going by the name of "psychic photography"? Its value to the cause of Spiritualism has most certainly been under-estimated. What better and more lasting proof could there be of the continuity of life than that afforded by a likeness of a deceased person obtained under test conditions? Not once only but in dozens of instances have such likenesses been obtained and recognised beyond the shadow of a doubt—both through Mr. Hope's mediumship and through other sensitives with similar gifts. Many a mother has been comforted upon recognising the features of a loved one alongside her own, and who can tell what consolation such photographs must afford in hours of trouble? An increased knowledge of this subject may eventually result in this method of communication being simplified and the number of sensitives for same increased. Those who are photographers should try for these results in the home circle. Success is by no means improbable, and in any case the time and trouble will not be wasted provided the investigator works not for selfish ends but for the enlightenment of those who are groping in the dark.

♦♦ We welcome the above testimony, and thank Mr. Barlow, a practical photographer, for his frank statement. Having watched the career of psychic photography since the days when the late Mr. Traill Taylor, Editor of "The British Journal of Photography" and the leading authority on the photographic art, first testified to its reality—some twenty-five years ago—we have been struck by the fact that the most obstinate sceptics of the subject have been found amongst Spiritualists themselves. Whatever may be the explanation of this fact, it certainly does not support the accusation of credulity levelled at them by the untrained critic.—Ed.

Was Mrs. Eddy a Medium?—Mr. C. W. J. Tennant, District Manager of the Christian Science Committee on Publication, writes: "Kindly allow me to correct a mis-statement appearing in your issue of the 26th ult. with regard to Mrs. Eddy. Miss Lillian Whiting is reported to have said that Mrs. Eddy at one time practised as a clairvoyant. This is not the case. When such statements were made in 'McClure's Magazine' in January, 1907, Mrs. Eddy wrote a reply, in which she emphatically denied that she ever practised as a clairvoyant."

A MESSAGE FROM BEYOND.

III.—PRESENT AND FUTURE.

By V. C. DESERTS.

History never repeats itself in the same form, but the same passions give rise to similar situations. History, revolutions have always followed a set course. There are real hardships recognised by the thoughtful, by the best, strong, by theorists, by idealists of the impossible, by self-seekers, by the discontented and the violent, and by the masses on whom injustices of an outworn system press hardly, but who never see the root-causes of their troubles and are always ready to imagine personal enemies. The reformers divide into a constitutional and a violent party. The self-seekers, the reckless, and the demagogues lead themselves together, and, though a small minority, they always succeed for the moment because they hesitate at no dishonesty nor cruelty; they speculate, they plunder, and, if resisted, they murder. Trade and industry are dried up at their sources, the conditions become intolerable, and reaction sets in. We have seen the sequence nearly played out in Russia.

"To my astonishment," says M. Kereny (who raised the devil he could not lay), "some very serious European political men consider as democratic a régime which has dispersed the Constituent Assembly, abolished freedom of speech, made human life the easy prey of every Red Guard-man, that has destroyed liberty of election even in the Councils of Workmen, that has made an end of all institutions of self-government that have been erected by universal suffrage. War has been organised against the helpless population, and every Russian citizen who refuses to recognise the method of government as perfect is defined a counter-revolutionary. . . . When the Russian workers in thousands were thrown out of work, they understood the meaning of the dictatorship, not of the proletariat, but of the proletariat, who have lost all the political rights which the Revolution gave them, and live again under police terrorism."

M. Kereny apparently still clings to the dream of a dictatorship by the proletariat, which is impossible for arithmetical reasons—the leaders must always be few. He preached class war; he unchained the passions of the mob; he destroyed the morale of the Army. M. Kereny is not the only politician who has given effect to the medieval fable of the wizard who learned the spell for raising the devil, but not that for dismissing the inconvenient attendant when no longer required.

Up to now the Russian revolution has exactly followed the precedents of 1793 because it proceeds from the same principles.

It is well said at the present time that the aim, after the war, is to replace the material force of arms by the moral force of right in the government of the world, but we are also warned that "by peaceable methods, or by direct assault, society is going to be brought under democratic control," the only obstacle anticipated being that the so-called "privileged classes" may approach discussion "in a mood of sullen resistance hardening into a stupid refusal to discuss the question of reform at all." This is a threat quite in the style of Robespierre. There are no classes privileged before the law, but there is, however, another danger already above the horizon—it is that popular leaders may arise who will rebel against any law but their own will, and foment unreasonable ideas and historically discredited Jacobin internationalism, forgetting that true democratic control means control by the whole nation, and not by a section of it. To make the world "safe for democracy" should mean to make it safe for honest men, which in the past has not been the same thing by any means.

Therefore the problems of peace which the New Democracy has to solve cannot be separated from Religion. Religion is of their essence, because it is unlikely that we shall ever know enough to secure harmony on intellectual grounds alone; every theory of political economy will have its plausible answer. But men who desire to do justice all round can always come to agreement and proceed cautiously.

It is a religious problem; but not of the religion which concerns itself with forms of belief, whether Roman Catholic, Anglican, Protestant or Nonconformist, but of that which recognises the simple facts that man is a soul which survives the death of the body; that God acts through the evolutionary process, and therefore, as in Nature, so in the moral world interiorly on individuals rather than exteriorly on masses. The repetitions of history are examples of the Law of Spiritual Consequence. God does not "interfere." The Power that guides the world does so by infusing into every man the power to understand, to put himself in the place of others, and to appreciate justice, mercy, and truth. Man rejects these at his peril, the consequences cannot be evaded, and by consequence he must learn.

Spiritualism is essentially the logical antithesis to materialism. It rests on experiment and proof as the physical sciences do. It affirms on experimental grounds the existence of a world of spirits with all the consequences which flow from that admission. In its narrower sense it

furnishes the actual proofs to the senses that there are facts which no materialist science can explain, but it cannot rest there. If it is to fulfil its great mission in the world, Spiritualists must take a higher line than proving over and over again phenomena which have been substantiated already as far as evidence can substantiate anything.

Fast world changes are impending—momentous issues fraught with great consequences. Wholesome conditions of life for all are a prime necessity. Abundance of production, scientifically organised industries, sufficient leisure, much better education are all imperative; and, most of all, a religion which rests on present spiritual realities and is believed in as men believe in hygiene.

Are Spiritualists going to stand aloof from the conflict between Good and Evil? Let us keep out of the mud of party politics by all means—but let us also apply our knowledge to present conditions, and, as friends to a true democracy which is the real brotherhood of men without distinctions of class, let us put in motion the prayer and the spirit which identify themselves with the moral evolution of the race, and draw wisdom, strength and courage from open conditions with that world which we know to be so close upon us all.

Then, whatever menace the future may hold, we know it will be overcome by the principles of fair-minded justice, by truth and love of goodness working out as goodwill towards men, for love of Good is love of God.

COSMIC MEMORY.

Dr. W. J. Vanstone's lecture on the 31st ult., in the hall attached to the rooms of the Alliance, provided much matter for interesting speculation and study. His subject was "Spirit Personality and the Theory of Cosmic Memory." Starting with the axiom that energy was never exhausted—that it was newly transferred from one form of manifestation to another, and its expenditure was always being registered—he suggested that this must hold true of events. Somewhere they were being registered. The old orthodox teaching that our thoughts and actions were all put down in a book had behind it a great truth. Incidents in the lives of nations were not only recorded in history books and the memories of men; they had written themselves upon that all-pervading, all-penetrating substance which we called the ether, and so had become part of what Indian philosophers called the Akashic records. There was nothing unreasonable in this belief. The ether was but a finer form of matter, and thought could, and did, create changes in matter. The excursions of people who were under the sway of different emotions—jealousy, joy, grief, etc.—had been examined and showed corresponding different chemical reactions. The reaction of an emotion, moreover, need not be confined to the body of the person with whom it originated. The same emotion, with its physical effect, might be conveyed telepathically to another individual two hundred miles away. "Now," said Indian philosophy, "there is a great Akashic atmosphere all around us, and as the mind can make its record on the body, so it can produce definite records on this atmosphere." In this way each of us was writing his or her own biography, and when we recognised also the possibility of others obtaining access to and reading that record, it was easy to see how serious were the implications involved. They did not negative the evidence for spirit identity, but they did point to the possibility of impersonation and deception and the need for patient testing and research.

THIRTY YEARS AGO.

(FROM "LIGHT" OF NOVEMBER 10TH, 1888.)

The French Spiritist journals have naturally much to say about the Barcelona Congress, where Spiritism seems to have been well represented.

Mr. and Mrs. Morse, on the eighteenth anniversary of their wedding, were the recipients of many presents and abundant good wishes from their friends on the Pacific coast.

One Sarah Tanner has been sentenced to a month's hard labour for imposing on the credulity of maidservants by fortune-telling. We take no stock in such things, feeling sure that a time will never come when human credulity will fail, or knaves cease to trade upon it. Where there is sham there is also a reality to the counterfeit.

—From "Jottings."

MAN must go back to the earth if his race is not to become extinct in the world.—BART KERNY.
HONK FUNK.—Mrs. Etta Duffin, of Pennsylv., Elstree, Herts., acknowledges with thanks the following donation: A Friend, £1.

THE BUILDING OF THE PYRAMIDS.

In further reference to his letter and our comments on this subject (p. 348), Mr. A. Boothby writes:—

"Among the many fine buildings constructed by the method I described is the beautiful opera-house in Philadelphia, built almost entirely of sand-lime bricks and blocks. It stands out prominently from a mass of huge, handsome buildings, and it is hard to believe that it is not constructed of white marble. The effect is charming.

"In these sand-lime blocks one can also get a granite effect by introducing colouring matter which gives the blocks the wave-like markings of granite.

"With reference to the 'air' mentioned by the medium's communicator, air was needed for the hardening process of the mortar which cemented the Pyramid blocks together. By exposure to the air the process of slow drying hardens, and forms an after-strength not equalled by any artificial method.

"With regard to the question of an admixture of lime, I would suggest that perhaps the control was not making a thorough analysis of the matter. One need only mention or classify the amount of solid matter contained in water—namely, organic and inorganic matters and gases. But among the minerals found in water is calcium (lime, chalk, &c.)."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mrs. Cannock. November 17th, Mr. Horace Lead.

The London Spiritualist Mission, 13, Pembroke-place, W. 2.—11 and 6.30, Mrs. M. H. Wallis. Wednesday, November 13th, at 7.30, Mrs. E. A. Cannock.

Spiritualist Church of the New Revelation, 131, West End Lane, Hampstead.—11 and 6.30, services, Mrs. Mary Davies.

Lewisham.—The Priory, High-street.—7, Mrs. Alice Jaurach. Kingston-on-Thames, Bishop's Hall.—6.30, Miss V. Burton.

Reading.—Spiritual Mission, 16, Blytham-street.—11.30 and 6.45, Mr. John Jackson.

Woolwich & Plumstead.—Perseverance Hall, Villars-rd., Plumstead.—3, Lyceum; 7, London Lyceum District Council.

Camden.—Masonic Hall.—11, service; 6.30, Mr. H. E. Hunt. 17th, 6.30, Mrs. Cannock. Saturday, 23rd, Social and dance; tickets 1s.

Battersea.—45, St. John's Hill, Clapham Junction.—Lyceum Anniversary; 3, Mr. C. J. Williams; 6.30, various speakers. Thursday, 8.15, Mrs. Bloodworth.

Brighton.—Windor Hall, Windor-street.—11.15 and 7, Mrs. Neville, addresses and clairvoyance; 3.15, Lyceum. Wednesday, 8, public meeting, conducted by Miss Fawcett.

Holloway.—Graveland Hall (near Highgate Tube Station).—11.15, Sergeant Campaigne on "An Illusive Demon"; 3, Lyceum; 7, Mr. A. Punter. Wednesday, 8, Mrs. Pullman.

Brighton Spiritualist Brotherhood.—Old Stone Hall.—11.30 and 7, addresses and clairvoyance by Mrs. Bloodworth, also Monday, at 7.45. Tuesday, 7.45, lecture, "Ancient Masonry," Mr. Swainson. Thursday, 7.45, inquiries, questions and clairvoyance. Friday, Guild. Lyceum every Sunday at 3.

BEYOND an important interview let us send an active thought of good will to the one we are going to see.—HARVEY M. BOUTWORTH in "The Healing Power."

COPIES of important books referred to in LIGHT, and books generally suitable for inquiries, can be purchased at these offices or borrowed from the lending library of the London Spiritualist Alliance. Particulars of membership on application. The subscription of those who join as members now will be taken as covering the remainder of the present year and the whole of 1919.

WE may again remind our readers that a petition can be signed at this office asking that the Spiritualist community shall hold a position before the law similar to that of any other religious body, that the existence of psychic faculty and mediumship shall be recognised in law, and that the old Acts of Parliament directed against witchcraft shall not be applied to spiritual vision. Societies and others able to assist in the collection of signatures should communicate with Mr. E. H. Yates, 25, Thornton Lodge-road, Huddersfield.

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SUNDAY, NOVEMBER 10TH.

At 11 a.m. ... MRS. M. H. WALLIS.
At 6.30 p.m. ... MRS. M. H. WALLIS.WEDNESDAY, NOVEMBER 13TH, AT 7.30 P.M.,
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SUNDAY, NOVEMBER 10TH.

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6.30 p.m. ... "The Order of Melchisedek" ... Mr. Hooper.

Healing Service after the Evening Meeting.

WEDNESDAY, November 13th, 7.30 p.m., Mrs. Fairclough Smith.
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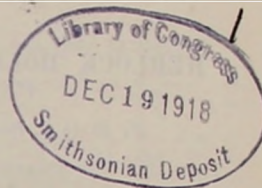
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The New Revelation.—Address by Sir A. Conan

Doyle.—We have still a few copies left of the 3 Nos. of LIGHT. November 10th, 17th, and 24th, containing the summary of the address and the closing remarks by Sir O. Lodge. We can send the three copies complete for 7d. post free, Office of LIGHT, 6, Queen-square, Southampton Row, W.C. 1.

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"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

THE GREAT DELIVERANCE.

The sound of guns has just announced the splendid news of the signing of the armistice. The streets are full of cheering multitudes and the houses have broken out into clusters of many-coloured flags. We are delivered from the power of the Brute; the greatest peril that ever menaced the upward course of humanity has been averted. We are unspeakably grateful. "Truly there is a God that judgeth the earth." At such a moment we would not speak harshly even of our former enemies or of those few amongst our own race who from motives of cowardice, perversity, or a false idealism would have palsied the arm of justice and weakened the will of the warrior fighting for human right. Let our rejoicings be tempered with thoughts of love and gratitude to the many thousands of heroes who have fallen in the struggle for Right and Liberty. It is our faith and knowledge that they are rejoicing with us, and that the acclamations of the unseen world are mingled with the thanksgivings of this. It is a Great Deliverance. Let us be grateful to the Heavenly Powers, and turn to work and pray by act and thought, for the end of the Old order is the beginning of the New.

"The Outer Courts," by M. Agnes Fox, purports to be a description of life-experience in some early stage of the career of the discarnate spirit concerned. It is a clear, simple statement of some phases of supramundane life, and reminded us here and there of the kind of country pictured by William Morris in "News from Nowhere." In the opening chapter are allusions to a village, and a mine in which several men work. This touch of mundane conditions, which is repeated constantly throughout the book, is blended with features of an extra-mundane character—the new country is not "just this world over again." Unlike "Private Dowding" the narrator of the story pays considerable attention to the objective side of things, and we get descriptions of what in this world we should describe as physical geography, with special attention to scenery. The various characters talk exactly as they would in the flesh. But we get a hint at the real nature of spirits' communication amongst themselves. The supposed narrator of the tale chats with some little people he meets, some by their appearance foreigners, others obviously Anglo-Saxon, and afterwards talks apart with a child friend, Lucy, a "radiant little person." When the other children run up and ask her to rejoin them she shakes her head, telling them she must take care of the visitor for a little while. "What a good thing they can speak English," I remarked carelessly.

"English," she queried, and then in a puzzled tone,

'English? Do they? Are we talking it? I don't think we are.'

* * * *

For the explorer of the new world depicted in the book under notice, this was a startling discovery. He recognised that the child's statement was quite right. He had been speaking the tongue that spirits use, and which all races and nations could understand, without knowing it. M. Jourdain's surprise on discovering that he had been speaking prose all his life was nothing to it. There is a pregnant idea in the episode. It suggests the application of an interior standard to all those statements concerning the next life which shock the æsthetic sensitiveness of some critics by their materiality. The book is devotional in tone, and, indeed, has a foreword by Dr. Brent, Bishop of the Philippines, who writes that "the story is true to the main processes of life, and is not unsuccessful in blending the familiar with the unknown in mystical fashion," and later refers to it as a piece of "reverent speculation." The authoress calls it "a waking dream," and dedicates it "to the friend who inspired and the many who have helped." That leaves us without any clear idea as to whether the work is put forward as a psychic communication or a piece of imagination which has somehow stumbled on some aspects of the truth. The publishers are Longmans, Green & Co., and the price 3s. net.

"THE PHENOMENA ARE PROVED."

In the "Daily Chronicle" of the 5th inst. Sir A. Conan Doyle had an article on "Life After Death," in the course of which he presented the following three propositions:—

1. That the physical phenomena have been proved beyond a shadow of possible doubt.

In proof of this he cited, amongst recent books, Sir William Barrett's "On the Threshold of the Unseen," and Dr. Crawford's "Reality of Psychic Phenomena," and amongst older books, the Report of the Dialectical Society and the Life of D. D. Home written after his death by his second wife.

2. That these phenomena are of no religious value in themselves, but are of vital importance as drawing attention to the messages which are pouring through from some unseen source.

On this point Sir Arthur observes that "the wonder-seekers, scientific and otherwise, who concentrate attention upon the material phenomena might be compared to a group of men who are so interested in the telephone bell that they forget to take the message which is coming through the wires."

3. THE MESSAGES. These messages are so mixed up with the phenomena, proceeding often from the same medium and at the same sitting, that the truth of the phenomena goes some way to strengthen our belief in the messages. These are also frequently mixed up with provable details concerning this life which also reinforce their credibility.

As examples he quoted the case of Raymond Lodge and the photograph, and the messages received by Mr. Arthur Hill from people of whom he had never heard, afterwards ascertaining that the statements made were true in every detail.

In the latter portion of the article Sir Arthur referred the inquirer to "Spirit Teachings," by "M.A. (Oxon)," W. T. Stead's "After Death," "I Heard a Voice," by "A King's Counsel," "Across the Barrier," by Miss H. A. Dallas, "Psychic Philosophy," by V. C. Deseris, and "From Matter to Spirit," by Professor and Mrs. Augustus de Morgan.

In the course of his concluding words Sir Arthur wrote: "The phenomena are proved. The phenomena guarantee the messages. The messages are a fresh outpouring of revelation from the sources of all knowledge. It need not be a new religion. Let present religions find room for it and all will be well."

HERLOCK HOLMES AND CERTAIN CRITICS.

BY ELLIS G. ROBERTS, M.A. (OXON).

PART III.—THE STRANGE CASE OF MISS GOLIGHTLY.

Holmes went to his bureau, and returned with a small volume, a photograph, and a little bundle of cuttings.

"This little volume," he began, "is the work of Professor Cranford, D.Sc. As Mr. Turfey's polemical zeal has led him to cast suspicion on the *bona fides* of what he calls the diploma of this gentleman I have taken the trouble to verify it. He is a graduate of one British university and a member of the teaching staff of another. The volume contains some 240 pages, and is the record of eighty-three experiments conducted during a period of about two years by its author. The results obtained are entirely of a non-sensational order, consisting chiefly of the 'levitation' of an ordinary table. At the same time it is perfectly obvious that either some hitherto unrecognised force is being manifested in the operations, or that some person concerned is guilty of gross and deliberate fraud. There is no room whatever for amiable compromises. The only alternatives are Reality or Fraud. The persons who might be suspected of fraud are the Professor himself, Miss Golightly, and some one or more of the remaining six individuals who form the circle. As it is admitted that the most important factor in the production of the phenomena is Miss Golightly, obviously it is at her in the first instance that any suspicion of fraud should be directed."

"Has any definite accusation of the kind been brought forward?" I enquired.

"No," replied Holmes, "the critics as a rule fight shy of the case. Their tactics are prudent, for they are ill equipped for combat with a cool-headed scientist like Professor Cranford. Mr. Turfey, however, has ventured on a characteristic reference to the matter. He considers that the fact of the experiments being preceded by devotional exercises renders the experimenters fit objects for suspicion."

"In other words," I remarked, "he alleges as answer to a scientific treatise of 240 pages the fact that a young lady says her prayers."

"Smart, Watson, very smart. Your innate chivalry is a wonderful stimulus to your intellect. But you are always an admirer of the sex, and an excellent judge of their character. What do you make of this photograph of Miss Golightly?"

I took up the photo, and studied it attentively. "It is a prepossessing face," I replied; "the features are good, and there is much intellect and spirituality."

"Are the intellect and spirituality unduly developed?" he asked.

"No," said I, "I think not; not unduly so. I should imagine her to be quite a natural, healthy-minded girl."

"Very good, then let us examine the hypothesis of fraud in the light of our knowledge of human nature. Accepting Mr. Turfey's theory we are compelled to suppose that this healthy-minded girl, who is barely twenty years of age, has for more than two years devoted her leisure to a stupid routine of monotonous deception. Hour after hour, week after week she has sat in a dull, dark attic deliberately fooling a staid professor of mechanics. She is so skilful a conjuror that her tricks cannot be detected by expert engineers, yet she confines herself to so stupid a repertoire that it is a wonder the whole circle does not go to sleep. What on earth is her motive, Watson? Why doesn't she go on the stage and turn her ability to profit? She gets no remuneration for her services, and from the money point of view is simply wasting valuable accomplishments. Is there any purpose behind this foolery, doctor? Or would Mr. Turfey have us believe that it is merely Irish humour manifesting itself in a somewhat ponderous form?"

"Hardly that, I fancy, Holmes. The joke is decidedly elaborate, and the humour must be rather stale by this time. Still, if I must suggest something—people have done very strange things merely to gratify their self-importance. She may desire the reputation of a wonder-worker even if it brings her no material gain."

"You think, then, that she may consider the position of a psychical *prima donna* without salary worth the very tedious drudgery it involves, to say nothing of the moral repulsiveness of systematic deceit?"

"I do not think so, but it is a suggestion that might be made."

"Well, it is certainly a possibility to be considered. But we have to take into account not only the *prima donna* but the chorus. Six other persons are concerned in these experiments, and their presence is necessary to ensure success. If she is a fraud, then it is inconceivable that she has no accomplice in the circle. How does she persuade the others to aid her in performing miracles for which they gain no credit? The position of a *prima donna* may be enviable, but there is no great distinction in being member of a chorus."

"I give it up: the suggestion is none of mine."

"Then, I presume you find for the defendant?"

"Certainly; the prosecution is frivolous and vexatious, and I should like to give heavy damages against the prosecutor. If Mr. Turfey has any evidence against Miss

Golightly he should produce it, and stand to his guns like a man, instead of proceeding by innuendo."

"Ah, you are asking too much, my dear Watson. Mr. Turfey's manoeuvres are certainly not manly; they are on the contrary what the ladies call cattish; but what would you have? So enlightened a moralist is not to be bound by the scruples of the barbarian or the bruiser. Literary combatants do not fight under Queensbury rules."

"What are you chuckling at, Holmes?" I enquired curiously, for he had picked up another cutting from the pile, and was perusing it with audible enjoyment.

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Mrs. Ella Wheeler Wilcox, who is now staying in London, writes us:—

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HERLOCK HOLMES AND CERTAIN CRITICS.

By ELLIS G. ROBERTS, M.A. (OXON).

PART III.—THE STRANGE CASE OF MISS GOLIGHTLY.

Holmes went to his bureau, and returned with a small volume, a photograph, and a little bundle of cuttings.

"This little volume," he began, "is the work of Professor Cranford, D.Sc. As Mr. Turfey's polemical zeal has led him to cast suspicion on the *bona fides* of what he calls the diploma of this gentleman I have taken the trouble to verify it. He is a graduate of one British university and a member of the teaching staff of another. The volume contains some 240 pages, and is the record of eighty-three experiments conducted during a period of about two years by its author. The results obtained are entirely of a non-sensational order, consisting chiefly of the 'levitation' of an ordinary table. At the same time it is perfectly obvious that either some hitherto unrecognised force is being manifested in the operations, or that some person concerned is guilty of gross and deliberate fraud. There is no room whatever for amiable compromises. The only alternatives are Reality or Fraud. The persons who might be suspected of fraud are the Professor himself, Miss Golightly, and some one or more of the remaining six individuals who form the circle. As it is admitted that the most important factor in the production of the phenomena is Miss Golightly, obviously it is at her in the first instance that any suspicion of fraud should be directed."

"Has any definite accusation of the kind been brought forward?" I enquired.

"No," replied Holmes, "the critics as a rule fight shy of the case. Their tactics are prudent, for they are ill equipped for combat with a cool-headed scientist like Professor Cranford. Mr. Turfey, however, has ventured on a characteristic reference to the matter. He considers that the fact of the experiments being preceded by devotional exercises renders the experimenters fit objects for suspicion."

"In other words," I remarked, "he alleges as answer to a scientific treatise of 240 pages the fact that a young lady says her prayers."

"Smart, Watson, very smart. Your innate chivalry is a wonderful stimulus to your intellect. But you are always an admirer of the sex, and an excellent judge of their character. What do you make of this photograph of Miss Golightly?"

I took up the photo, and studied it attentively. "It is a prepossessing face," I replied; "the features are good, and there is much intellect and spirituality."

"Are the intellect and spirituality unduly developed?" he asked.

"No," said I, "I think not; not unduly so. I should imagine her to be quite a natural, healthy-minded girl."

"Very good, then let us examine the hypothesis of fraud in the light of our knowledge of human nature. Accepting Mr. Turfey's theory we are compelled to suppose that this healthy-minded girl, who is barely twenty years of age, has for more than two years devoted her leisure to a stupid routine of monotonous deception. Hour after hour, week after week she has sat in a dull, dark attic deliberately fooling a staid professor of mechanics. She is so skilful a conjuror that her tricks cannot be detected by expert engineers, yet she confines herself to so stupid a repertoire that it is a wonder the whole circle does not go to sleep. What on earth is her motive, Watson? Why doesn't she go on the stage and turn her ability to profit? She gets no remuneration for her services, and from the money point of view is simply wasting valuable accomplishments. Is there any purpose behind this foolery, doctor? Or would Mr. Turfey have us believe that it is merely Irish humour manifesting itself in a somewhat ponderous form?"

"Hardly that, I fancy, Holmes. The joke is decidedly elaborate, and the humour must be rather stale by this time. Still, if I must suggest something—people have done very strange things merely to gratify their self-importance. She may desire the reputation of a wonder-worker even if it brings her no material gain."

"You think, then, that she may consider the position of a psychical *prima donna* without salary worth the very tedious drudgery it involves, to say nothing of the moral repulsiveness of systematic deceit?"

"I do not think so, but it is a suggestion that might be made."

"Well, it is certainly a possibility to be considered. But we have to take into account not only the *prima donna* but the chorus. Six other persons are concerned in these experiments, and their presence is necessary to ensure success. If she is a fraud, then it is inconceivable that she has no accomplice in the circle. How does she persuade the others to aid her in performing miracles for which they gain no credit? The position of a *prima donna* may be enviable, but there is no great distinction in being member of a chorus."

"I give it up: the suggestion is none of mine."

"Then, I presume you find for the defendant?"

"Certainly; the prosecution is frivolous and vexatious, and I should like to give heavy damages against the prosecutor. If Mr. Turfey has any evidence against Miss

Golightly he should produce it, and stand to his guns like a man, instead of proceeding by innuendo."

"Ah, you are asking too much, my dear Watson. Mr. Turfey's manoeuvres are certainly not manly; they are on the contrary what the ladies call cattish; but what would you have? So enlightened a moralist is not to be bound by the scruples of the barbarian or the bruiser. Literary combatants do not fight under Queensbury rules."

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—From an article, "Sutherland Spiritualism."

THE Secretary of the Liverpool and District Spiritualist Institute, which meets on Wednesday evenings at 22, Whitechapel, Liverpool, has sent us a copy of the programme for the current session. The subjects of the addresses include such interesting topics as "The Open Door; or Life After Death" (Mrs. Ellen Green); "Opportunities for Education in the Spiritualist Movement" (Mr. R. A. Owen); "Is there Eternal Life for All?" (Mr. E. A. Keeling), and "Confucius and His Teaching" (Mr. E. W. Oaten). The leading object of the Institute is to form a centre for Spiritualist exponents, demonstrators, students, writers, &c., and to promote the study of psychical science, philosophy and religion on the best educational lines—an aim which it is evidently doing its best to achieve.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

NEWS FROM NOWHERE.

It may be shrewdly suspected that the journals from which the following extracts appear to have been clipped were produced in the light that never was on land or sea, but we offer them as a relief from the tension of the time. It is true that certain newspapers have shown signs of grace lately and opened their eyes to the realities. But there are others.

FROM THE "MORNING ORACLE."

Surely Heaven has interposed in answer to the nation's prayers. Dare we not say that the great warriors, saints and sages amongst the spirits of our mighty dead have watched over the destinies of England during the terrible days now happily ending for us in a golden dawn of victory?

—Leading article.

THE "VISIONS" AGAIN.—How difficult it is to kill superstition even in modern days is shown by a revival of the absurd myths of angelic interposition at Mons. The abnormal mental states of some of the soldiers during the great retreat are quite sufficient to explain such stories.

—Gossip of the Day.

FROM THE "DAILY CLIPPER."

MYSTERIOUS DISAPPEARANCE OF A PUBLIC ENTERTAINER.—Some further particulars have now been received concerning the strange disappearance of Mr. Nihill Blanck, already reported. It will be remembered that Mr. Blanck was deeply interested in exposing the fraudulent practices of so-called mediums. He was long convinced that some of their feats were the result of many years' training in that quickness of the hand which deceives the eye. But Mr. Blanck had a theory that mediumistic skill went further—that the whole body of the medium could be moved with such rapidity that his movements could not be detected. For some years Mr. Blanck had been practising with the view to gaining this degree of proficiency, one of his exercises being to make rapid gyrations. It is said that on the last of these occasions he revolved so rapidly as to be lost to sight not only momentarily, but altogether! That it should be possible to disappear even for a moment in this way was in itself a remarkable discovery. The secret of the possibility of permanent invisibility, however, seems to have been lost with the discoverer; but there are not wanting other and more prosaic explanations of Mr. Blanck's disappearance.

FROM THE "WEEKLY WIRE."

THE DIRECT VOICE EXPLAINED.—Speaking at the Secular Lyceum on Sunday last, Mr. Mountbank, so well-known as one of the leading opponents of the spiritist delusion, explained the fraud known as the Direct Voice. It seems that this is produced by a number of gramophones fitted with records in English and other languages, which the medium skilfully manipulates in the dark. Asked by one of the audience how the voice contrives to answer questions and maintain conversation with the sitters, Mr. Mountbank said this was quite simple. Many of the gramophones were supplied with records containing apparent replies to questions asked and colloquial remarks generally. By long practice the medium could put his hands instantly on any gramophone that suited some particular question or remark. A member of the audience (evidently an emissary of the Superstitionists) claimed that he had several times heard the direct voice in the light. How was it possible to employ gramophones in such a case? The lecturer described the statement as nonsensical, and, persisting in his assertion, the interrupter was shouted down and ultimately expelled from the hall.

FROM "THE STRAIT GATE."

AN ANGELIC (?) MESSENGER.—A curious story is going the rounds which at first sight might be taken by the unwary as a case of Divine interposition. A poor widow whose only son was recently killed in an accident, dreamed that she received a visit from an angelic being who told her that her brother, whom she had not seen for years, was residing in a certain street in a neighbouring town, and that being in prosperous circumstances, he would relieve her necessities. The widow, on waking, made a journey to the place, and in the result her dream was completely verified; she met her brother, and has been placed beyond the reach of penury. Devout readers (and we hope all our readers are devout) must not jump at the idea of any real angelic visitation in this case. We fear it was but one of the many indications of the growing power of evil agencies to-day, for while on inquiry we learn that the story is true, we have also ascertained beyond a doubt that the woman is a follower of a most pernicious form of heresy—she is a Unitarian.

FROM "THE NEWSMONGER."

Relating some supernatural experiences, one of which included a vision of his departed mother, to an audience in Hyde Park last Sunday, Samuel Slike, an itinerant speaker, was greeted with shouts of "Spooks!" Asked whether he was to regard his mother as a spook, Jasper Chuzzlewit, a fish-porter, answered, "Why not?" whereupon Slike, who is said to be an ex-pugilist, knocked him down, and had to face the consequences at the police-court yesterday. After hearing the evidence, his worship said that it was impossible to imagine a worse case. The accused, with his absurd stories of visions and spirits, had deliberately insulted the religious convictions of a number of his fellow-citizens, and followed this up by a brutal assault. Prisoner (defiantly): "How long would you stand your mother being called a spook?" His Worship: "Seven days without the option of a fine."

THE CHURCH'S DEBT TO PSYCHIC RESEARCH

WELL-KNOWN LONDON PREACHER'S ELOQUENT TRIBUTE.

Preaching last Sunday morning at St. Jude-on-the-Hill, Hampstead Garden Suburb, from the text, "But some will say, How are the dead raised and with what body do they come?" (I. Corinthians xv. 35), the Rev. B. G. Bouchier, M.A., said that the Church must now definitely abandon the doctrine of the resurrection of the body. He had read Job's affirmation that "in my flesh shall I see God." But those of his hearers who were acquainted with Hebrew would know that what Job really said was the very opposite. What he affirmed was, "Out of my flesh shall I see God." The body was dissolved into its constituent elements; only the spirit survived. Their dead were not in the countless graves on the Western front, where he had seen the very cemeteries blown up and the buried bodies scattered to the winds. Their dead were around them in that sanctuary—in fact, there were no dead at all.

The preacher concluded with an eloquent tribute to the pioneers of psychic research, to whom, he said, the Church owed an incalculable debt. Some, at all events, were seated among his congregation, and their knowledge as profound students of the subject was probably much superior to his. Knowing, as he did, that the Church must alter her whole attitude towards these subjects if she was to retain her hold upon the intellectual life of the country, he publicly thanked those who had done so much to bring home the great truths of psychic research to the minds of religious men and women.

JUST as silence is sometimes mistaken for wisdom so mere timidity may be wrongly interpreted as self-effacing modesty.

THE SIN OF INDIFFERENCE.—It is not only the aggressor, but the stubborn sit-still antagonist of progress that is responsible for the world's wars. The nation and the man within it who can sit still when a great principle is at stake, when selfishness is arrayed against the universal good, when autocracy stretches forth its iron hand in the reactionary effort to thrust back the world's civilisation to its status in the dark ages, are as much active partakers in the attempted crime as the arch-conspirator himself.—"The Expositor."

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SURVIVAL AND IMMORTALITY.

By SIR WILLIAM BARRETT, F.R.S.

[This article is sent to us by Sir William Barrett in response to the note appended to Mr. Stevens's remarks in our last issue (page 355).]

The question of Eschatology, or "the doctrine of last things," i.e., the state of mankind after death, has been the subject of discussion and of learned theological disputation from the earliest times.

It is not a subject that can be adequately discussed in the columns of a newspaper, though it may be profitable and useful to some of your readers to direct their attention to this great question, and urge them to study it in the light of our present knowledge and also to consult the writings of some of the distinguished Eschatologists representing different schools of thought.

The first point is to remove a misconception as to the meaning of the word *immortal*. This is defined by our dictionaries as "imperishable, one who will never cease to exist. Immortality is *eternal life*, and by that term is usually meant a larger, ever expanding higher life. In popular Christian thought it means "the glory of the redeemed in Heaven, an unending life of infinite love, free from sin and sorrow and separation, with the beatific vision of God Himself." Survival, for a longer or shorter period, after the death of the body, is not therefore the same thing as immortality. Obviously it is impossible to prove by any scientific or spiritualistic investigation that man is immortal, or that survival extends to every human being that has ever been born.

Moreover, that the soul of man is naturally and inherently immortal is not taught either in the Scriptures or by Nature. As regards the Old Testament, the learned French Rabbi, Stein, says: "One searches in vain for this truth [the doctrine of the immortality of the soul] which man desires so ardently; in vain do we devour each page of Holy Writ, we do not find it; nor is the simple doctrine of the resurrection of the dead even explicitly announced." The Pharisees said that the doctrine "Every soul is imperishable," was known through tradition, i.e., by the oral law; to this the Sadducees objected, and replied that if this fundamental truth is not contained in the Pentateuch, as all believed it was not, it could not be accepted; the soul, they said, perished with the body, for the oral law was only a human tradition and dream of the Pharisees. Their argument was analogous to that of Protestants refusing to accept doctrines based on Roman Catholic tradition, such as the Episcopal primacy of Rome, the Papal succession and Infallibility, &c. The ministry of Christ on earth was a continuous battle against the Pharisees and other supporters of the oral law, and also He rebuked the materialism of the Sadducees.

What then was our Lord's own teaching? He said to the Pharisees, "Ye search the Scriptures, for in them ye think ye have eternal life; but ye will not come unto me, that ye may have life." And again, "Ye have no life in yourselves"; "He that heareth my word and believeth hath everlasting life and is passed from death unto life." Almost every chapter in St. John's gospel enforces this teaching, and the same may be said of the rest of the New Testament, which teaches that we need to be twice-born to avoid the second death. Justin, Irenæus and Athanasius strongly testified against the belief that man was naturally as immortal and imperishable as God Himself: "God only hath immortality," we are told.

That the souls of all men survive the first death and pass into the unseen world is highly probable, and is suggested by the persistence of our personality through all the incessant changes of body and brain during earthly life. As a learned theologian and advocate of the potential immortality of man has said: "Some souls may sleep, some may be learning and improving, some may be wandering on earth as *deimonia*, and some may be translated to heaven. No man is justified in refusing the belief in an intermediate state."

This doctrine of the potential immortality of the soul has the support of many of the most devout and learned men of the present as well as of the past. Not only great Greek scholars like Dr. Weymouth, and theologians like Dr. R. W. Dale, but eminent scientific men like Sir G. G. Stokes and others strongly support it. The late Professor Sir G. G. Stokes, who was President of the Royal Society, and held the chair once occupied by Sir Isaac Newton at Cambridge, wrote to me many letters on this subject.

If I may, with all diffidence, venture to express my own view, it is that eternal life is the gift of God to man, and can be attained here or hereafter by those who, through the abnegation of self, have gained

"Such large life as match'd with ours
Were Sun to spark—unshadowable in words,
Themselves but shadows of a shadow world."

At the same time I hold that whilst the purely self-seeking and self-centred soul will have to pass through the second death, and be lost perhaps for ages to those who have known him on earth, I do not think that soul is utterly destroyed. The Divine life, within us all, somewhere and somehow will come into conscious realisation and expression. It may be through reincarnation, perhaps often repeated,

until, as C. C. Massey has said, the bond of desire which attracts the soul to the lusts and pleasures of a purely sensual and earthly life is broken through "the process of the cross." In *LIGHT* of October 15th, 1898, C. C. Massey wrote:—

"The spiritual new birth exempts from the earthly, which latter is a mere consequence of persistence of attachment to the earthly sphere. . . . No one, I respectfully submit, is a true Spiritualist who is not one in all his thoughts and conceptions. And when he is that he will cease expecting interior and essential results from exterior and superficial causes."*

In conclusion I would also quote from a letter Mr. Massey wrote to the Rev. William Stainton Moses as follows:—

"Many Spiritualists believe that intercourse with their departed friends, the mere commonplaces of affection—which in nine cases out of ten is all the proof they have of identity—is really the one thing in Spiritualism worth caring for. I call that the egotism of the affections—a narrow, personal view of a great and sublime subject."†

And in a letter to me Massey wrote as follows:—

"Psychical science, in my belief, has to re-lay the basis of religion, but I deprecate the idea of directly discovering immortality by means of it. We may—I think do—discover survival, but that seems only a ghostly and memorial prolongation of the earthly life and has no religious interest. . . . No external science can demonstrate immortality, or even raise a sure inference of it."‡

"LIGHT" SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Joseph Appleby, Liverpool	10 0 0
Mrs. Ameers White	0 5 0
T. Jones	0 5 0

We should bless our work, our home, our business, or the place where our activities may lie. Every man and woman has an active, positive power of blessing. — HELEN M. BOULNOIS in "The Healing Power."

MARSHAL FOCH: A PRAYING SOLDIER.—A writer in "The Month," a new Auckland magazine, states that Marshal Foch, Commander-in-Chief of the armies of the north, is a fervent Catholic as well as a fervent fighter. Above all, he is a prayerful man. He is convinced that "God sends him ideas" when applying his high technical knowledge to the problems of the war. On one occasion, previous to an important engagement, he went to the priest, shook his hand warmly, and said to him: before his staff, "Father, as I told you this morning, we are to make our supreme effort in arms to-morrow. Do you also make your supreme effort in prayer. All my trust is in God."

MENTAL TELEGRAPHY.—Writing of the swift transmission of news by unknown means, Cyril Campbell and R. M. Bloch, in the November number of the "Occult Review," give several authentic instances of events being known to aborigines long before the news reached the European residents through the ordinary channels. Buller's defeat at Colenso was known eighty miles away in two hours: incidents in the native rebellion of 1906 were related to white men at various stations, far from the scene of the conflict, the same day. The massacre at Benin was told by a native to white men on the Gold Coast within two hours, and the loss of the *Victoria* was talked of among the natives before the news was wired out. In another case, a trivial one, a Kaffir boy was attacked by a bull, he defended himself with a crowbar, and in the encounter both boy and bull lost their lives. This happened at 10 a.m. At noon the same day a farmer, residing forty-two miles from the scene of the tragedy, wrote a business letter to a friend, and in a postscript mentioned that: "My Kaffirs are saying your herd-boy stabbed your red Devon bull with a long knife and that both are dead. Hope it is only a Kaffir yarn." It is suggested that this mysterious form of native telegraphy is due to the natives being able to project a vivid image on to the mind of a distant person—a gift or faculty lost to civilised beings. In the same issue the editor, in his monthly notes, deals with Professor Boirac's illuminating work entitled "La Psychologie Inconnue." The Professor's investigations and experiments are of absorbing interest as they tend to establish animal magnetism on a firm and scientific basis, and to find in it a clue, and a very important one, to many psychic phenomena.

* See also a suggestive paper by Mr. Massey on "Reincarnation," which appeared in *LIGHT* of April 30th, 1892.

† "Thoughts of a Modern Mystic." Edited by W. F. BARRETT (p. 24).

‡ *Ibid* (p. 39).

SOCIAL RECONSTRUCTION AND THE LAND.

By E. P. HEWITT, K.C., LL.D.

I did not know that this controversy—as foreign to Psychic Research as the question of Tariff Reform or the best methods of taxation—was to be carried on into future numbers. Mr. Fox commenced it—for, I assume, that the extract from his lecture would only have been inserted with his approval—and it would be customary for his opponent, whether myself or anyone who takes my place, to have the final word.

The discussion can hardly be of much interest to your readers, for Mr. Fox has introduced a number of personal and irrelevant matters, very wide of anything connected with his original propositions. For example, the extent of my knowledge of English law, the probability of success attending Mr. Fox's efforts to arouse my "consciousness," and the reply I might be disposed to give to the question asked by Mr. Fox in his earlier letter (namely, whether I would call Mr. Prothero a Socialist), are matters so trivial and immaterial as to border on the ludicrous.

So, also, it is travelling too far from the subject to inquire into "the efforts of past generations of lawyers," or their alleged "nefarious work," or to discuss "the mystery of man as a land animal."

This is, I hope, the last contribution I shall feel it obligatory to offer to the discussion of the subject in these pages. If Mr. Fox is given the opportunity of making a further statement, and quotes me again, I trust he will succeed in quoting me with accuracy. It is not true that I have "admitted" that private individuals are not owners. On the contrary, I say that the holder of what is called an estate in fee simple is the owner, and possesses all rights as such. The ownership is not of so *absolute* a character as that of chattels; a man cannot carry away with him an acre of land or consume and destroy it as he can an umbrella or a piece of furniture. But the difference in the nature of land and chattels is not of any real moment for the purposes of the present discussion. So, again, it only increases confusion for Mr. Fox to coin new phrases, such as "the *ultimate* owner," an expression unknown to the law, and which would itself require definition.

The assertion that the Corn Production Act is "a revival of the ancient English law" is without foundation; except so far as it gives some guarantee to farmers that the price of corn shall be sufficient to make its production remunerative. Moreover, the Corn Production Act does not impose confiscation, or convert private ownership into public ownership, but merely compels the holder of land to render it productive.

It would appear to be better to get back to Mr. Fox's original propositions, by which he vehemently attacked landowners in general, and the whole system of private property in land. His suggested remedies for this imaginary evil were a little misty, but the natural inference is that he proposes some general scheme of plunder, by which the present owners should be dispossessed, and "the State"—acting through a department, with tens of thousands of officials—should take over its administration, and let it out on terms approved by them. It is, in substance, a Bolshevik proposal; and involving, as it would, the most acute hardships and the gravest injustice, it requires to be supported by overwhelming arguments showing its paramount expediency. Up to the present, needless to say, no such arguments have been forthcoming.

It advances the question not at all to play with the word "tenancy," and its various meanings, or with the various meanings of the word "owner." It may, however, shorten a discussion which threatens to become interminable, if, whilst wholly and absolutely denying Mr. Fox's statements of law and history, and repudiating his attacks on landowners and on the legal profession, I assume, merely for the sake of argument, that what he says on these matters is correct. To what extent even then would Mr. Fox's position be improved? Or how could the dispossession of the present owners be justified? Of what comfort or satisfaction, for example, would it be to a person whose land is seized—land which perhaps he may have bought last year—to be told that some centuries ago the land was relieved, by Parliament or otherwise, of certain obligations which some people think it ought not to have been relieved from? For many generations land in this country has been recognised as the subject of private property, and has been bought and sold, built upon, improved, and otherwise dealt with upon the faith that the State would continue to protect the title thus recognised. For the State to turn round now and seize the land would be a breach of faith more gross, if possible, than even the tearing up of treaties as scraps of paper.

Further, by the law of all civilised countries quiet possession continued for a certain period (in our law usually twelve years) will perfect a defective title. How strong, then, must be the title of landowners here, who, and whose predecessors, have held possession for centuries, and under a title recognised as good by the State itself!

One further observation: what can it be supposed would be the future confidence and credit possessed by any State which embarked upon a wild-cat scheme of plunder, such as that advocated by Mr. Fox? And without confidence and

credit we should all be "poverty-stricken," much more truly and completely than any section of the community can be said to be to-day.

[At the outset we disclaimed any idea of permitting a general discussion of the question, i.e., it was to be confined to Mr. Hewitt and Mr. Fox. But at present their differences seem to be irreconcilable, although their arguments are instructive to the lay reader and their positions throw much light on the question at issue.]

1900—1918: SOME DIARY NOTES.

We are reminded by a letter in the "Daily Chronicle" recently that Admiral Keyes, whose name is now so closely connected with the stirring events of the present war, was almost the first to enter Peking after the siege of 1900. Admirals Jellicoe, Beatty, and Keyes were all at that time officers in China.

This connection has prompted a correspondent to send us an extract from a private diary kept at that momentous time when so many were in suspense as to the fate of the legations in Peking and when the Chinese Empire seemed to be breaking up in turmoil and chaos. The reflections made in this diary are of interest in view of the expectations we are now going through and our hopes for the future League of Nations.

July 7th, 1900. "Can we learn from history anything that can enable us to face with hope, as well as to endure, the great trial—the death struggle—in the far East? I think we can. Such a struggle is recorded when the Turks overflowed the, so-called, Christian nations of the Western Empire and finally took possession of the capital, Constantinople, the treasury of Greek thought and culture. The enemy came in like a flood; to the men of that time it must have seemed as if Christianity and civilisation were alike defeated. But what was the result of this devastating flood? Greek thought and Greek culture were spread through Europe, and rejuvenated it. From that event dates the Renaissance and the new birth of European civilisation. The crusaders resisting the Turks brought back this new thought; the scholars flying from Constantinople also carried it. And now as we stand in face of a great Asiatic catastrophe and see a huge empire in chaos and the European Christian units within it being massacred, ask: Is this the birth-throe of an Asiatic Renaissance? Is a better rule, a wider culture, a purer, nobler civilisation coming to Asia? And is it coming through European nations and through Japan, the mediatorial agent between Europe and Asia? How can this be unless we have a united Europe? And we seem far from that. But we seemed far from being a united Empire forty or fifty years ago; when lo! a great peril, a great duty, a great claim bound together the great Imperial federation, and we were one. [This refers to the Boer war with the response of the colonies to the call of the Mother Country.]

"May there not be a European Federation? May it not be discerned from afar even now? We meet in peace conferences; but hatred, malice, and all uncharitableness prove that the nations are not ready to amalgamate so. God has another way of binding nations together. 'And so, if we will not acknowledge our brotherhood by any other teaching, He knits us together by the brotherhood of suffering,' fighting side by side, suffering and dying together (as our representatives have probably already done in Peking); we may learn at last our brotherhood, our need of each other, and a federation of European nations may supplant the ineffectual Concert. The Peace Conference may be prophetic, but by a strange anachronism we may discover that peace comes through bloodshed and struggle only. 'Think you I am come to send peace on the earth? I am come to send not peace but a sword.' He who said that said also 'My Peace I give unto you.' What can we do who have a glimpse of these Divine purposes? What but pray and confess our unhappy divisions, thinking goodwill to all nations, grieving over their wrong-doing. Together we are called, together we have sinned, together we must repent, surely mutual peril and sorrow will teach us mutual love."

THE PROPHECY EDITOR.—The Rev. Walter Wynn, who predicted, as a result of a study of Biblical prophecy, the exact dates of the Turkish rout, the reverse to the German arms, and the German application for an armistice, is issuing a special Christmas number of his old and well-known sixpence monthly, "The Young Man and Woman." If you want a copy, you must order at once at any bookstall or from the publisher, 31, Temple House, Tallis-street, London, E.C. 4. It will prove the best sixpence you ever spent.—Adv.

DECEASE OF MRS. JULIE HOPKINS.—We record (by her own request without any expression of regret) the passing of Mrs. Julie Hopkins, for some years a member of the London Spiritualist Alliance. Mrs. Hopkins, who was well known in psychic circles, passed away in circumstances which made her transition a matter of welcome liberation. She had realised to an exceptional degree the real meaning of death as a step higher and a state in which those apparently separated by the change may be re-united in a deeper consciousness of companionship. As Mr. Gladstone once remarked, "It is death alone which truly integrates."

FROM THE LIGHTHOUSE WINDOW.

Sir Ernest Wild, K.C., who defended Mrs. Brockway, medium, and afterwards represented the late Mr. Alan, the astrologer, when the latter was prosecuted for fortune-telling, is about to publish a volume of verse, "The Map of Destiny and other Poems."

In an excellent article on "The Problem of Evil" in the present issue of the "International Psychic Gazette," the editor, Mr. John Lewis, puts his finger on the vital point of the problem: "Evil is and has never been anything else than a human product." A proper realisation of that fact immensely simplifies the question.

Mr. Walter Jones, of Stourbridge, a generous supporter of the movement, has been writing in the Press articles on the problems of social industrial reconstruction after the war, and his practical experience as an engineer, combined with his perception of the spiritual elements of the question, give his writings in contemporary journals an unusual interest.

Some remarkably successful test experiments in psychic photography have been made with the assistance of practical photographers at the Crewe circle. One of the cases, we are informed, will shortly be described, with illustrations, in a leading magazine. There seems now to be little doubt that along the line of photography some great triumphs in psychical research will be achieved.

We are told that the present trend of our subject is away from the scientific and scholastic to the human and natural aspects—the enrichment of the affections, the ministry of consolation. So we would have it, so long as the intellectual side is not entirely neglected, for this will save the subject from degenerating into the morbid and maudlin shapes it sometimes took in the past. We want above all things a manly, common-sense Spiritualism.

We look, especially at the close of the war (ending as we write), for that larger "ministry of angels," the counsel and inspiration of the great minds of the past—prophets, statesmen and lawgivers—to steer the nation through a period of social and industrial difficulties, the perils of which we are already beginning to discern. The land question will be a great problem, but the human question will be even greater. When its solution comes with the general realisation that man is a spirit, other matters will rapidly fall into their right places, for that is the true answer to the "riddle of the painful earth."

VISUALISATION AND CLAIRVOYANCE.—According to Mr. Justice Stareleigh, in the Pickwick Papers, "what the soldier said is not evidence." Nevertheless we give the following from K., an Australian soldier, battle-scarred—he has ten wounds. His experiment, though slight, is interesting because of its suggestiveness. We wish he had been able to give us confirmatory experiences along the same line. "I had rather a remarkable experience a few mornings ago. I woke up and wondered what the time was. The thought occurred to me: Could the time be transmitted to my brain through concentration of thought? I kept my mind fastened upon my watch, with closed eyes, and suddenly the face of my watch seemed to flash before me with the hands at twenty-nine minutes past seven. I immediately got up, took the watch out of my tunic pocket, and my vision was confirmed—the time was twenty-nine minutes past seven."

D. D. HOME.—The subject [Spiritualism] began to emerge from obscurity about 1855, in which year Daniel Dunglas Home, a young Scottish-American, arrived in England. The record of his mediumship is one of the best of that time, many of his sitters being people of distinction and ability, and some of them eminent in science. He claimed never to have charged a fee, though he received hospitality and no doubt presents. Certainly there is no evidence of any trickery in his case, and Browning's "Mr. Sludge, the Medium," which was directed at Home, is a baseless and regrettable slander. Browning objected—legitimately enough—to his wife's interest in Spiritualism, and it has been established that he unfortunately accepted vague second-hand reports of Home's being found experimenting with phosphorus in the production of spirit lights as sufficient evidence of fraud, and the reports were never substantiated. The only possible charge that can reasonably be brought against Home is that he used undue influence, by "spirit messages," to induce a certain Mrs. Lyon to adopt him and give him a large sum of money. The case was tried and the money refunded; but Mrs. Lyon's evidence was condemned by the judge as extremely unsatisfactory, and on the whole there is no proof that Home acted fraudulently.—"Spiritualism," by J. ARTHUR HILL.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. A. Vout Peters: Special Thanksgiving Service.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Dr. W. J. Vanstone; 6.30, Mr. P. E. Beard. Wednesday, November 20th, at 7.30, Mrs. A. Jamrach.

Woolwich & Plumstead.—**Perseverance Hall, Villas-rd., Plumstead.**—Mrs. Annie Boddington, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Maskell. 24th, 8.15, Mr. Horace Leaf.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services, Mrs. Mary Davies.

Camberwell.—**Masonic Hall.**—11, church service; 6.30, Mrs. Cannock. 23rd, Social; tickets 1s.

Reading.—**Spiritual Mission, 16, Blagrove-street.**—11.30 and 6.45, Mr. H. Ernest Hunt.

Holloway.—**Grovedale Hall (near Highgate Tube Station).**—11.15, Mr. and Mrs. Pulham; 3, Lyceum; 7, Mrs. E. Neville, address and clairvoyance. Wednesday, 8, Mrs. A. Boddington.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. Jamrach and Mr. E. Meads will speak at a mass meeting at the Royal County Theatre, Fife-road, Kingston.

Lewisham.—**The Priory, High-street.**—To-day (Saturday), at 7; to-morrow, at 11 and 6.30; and Monday, at 7, Mrs. L. Harvey, of Southampton. Peace Thanksgiving Services.

Brighton.—**Windsor Hall, Windsor-street.**—11.15, Mrs. Curry, address and clairvoyance; 3.15, Lyceum; 7, Mr. R. Gurd, address; Miss Fawcett, clairvoyance. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. Everett. Thursday, 3 and 8, members' circles.

Brighton Spiritualist Brotherhood.—**Old Steine Hall.**—11.30 and 7, addresses and clairvoyance, also Monday, at 7.45. Tuesday, 7.30, social evening. Thursday, 7.45, inquirers, questions and clairvoyance. Friday, Guild. A hearty welcome for all. Lyceum every Sunday at 3.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donation:—

	£	s.	d.
Sir Arthur Conan Doyle	10 0 0

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donation: Emma, £2.

THANKSGIVING SERVICE.—Desiring not to be behindhand in associating itself with the universal feeling of deep gratitude and relief that the terrible nightmare by which the nations have so long been oppressed has come at last to an end, the Marylebone Spiritualist Association (as will be seen from our advt. page) purpose holding to-morrow (Sunday) evening a special Thanksgiving Service. Mr. A. Vout Peters will be the speaker.

THE SACRED IMAGES.—Extract from a letter from Captain D. N. G., a former contributor to LIGHT, who writes from the battle front in France: "One of the places we inspected was a small chapel. It had been badly mauled by gunfire, the doors were burst in, the interior smashed, but the figure of the Virgin, as usual, was untouched in spite of two holes in the wall just behind, about three inches from the figure. It is most uncanny how these crucifixes and figures of the Virgin remain almost untouched while all around is smashed by shell fire, but it is so common that anyone who has been out here any length of time can tell you numerous cases."

At the Institute in the Hampstead Garden Suburb on Friday, the 8th inst., Dr. Ellis Powell lectured to a large audience on "The Higher Aspects of Psychic Research." He argued that beyond the question of human survival, which he now regarded as proved beyond doubt, there lay a multitude of other problems which we might well consider. Such, for instance, were the nature of the spirit body, its relations to time and space, the occupation of the inhabitants of the spirit world, and their capacity to influence ourselves. All these, he thought, should be studied scientifically and in a manner consistent with the most advanced scientific and philosophical achievements. The Rev. B. G. Bouchier, M.A., Vicar of the well-known church of St. Jude-on-the-Hill, occupied the chair, and the lecture was warmly appreciated, as also were the lecturer's replies to questions at the close.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

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SUNDAY, NOVEMBER 17TH.

At 11 a.m. ... DR. W. J. VANSTONE.
At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, NOVEMBER 20TH, AT 7.30 P.M.,
MRS. A. JAMRACH.

THE CHURCH OF HIGHER MYSTICISM,

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SUNDAY, NOVEMBER 17TH.

11 a.m. ... Mrs. Fairclough Smith ... "Spirit Return."
6.30 p.m. ... Mrs. Fairclough Smith ... "The World's Aching Heart."
WEDNESDAY, November 20th, 7.30 p.m., Mrs. Fairclough Smith.
"Auric Colours and their Meanings."

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WEDNESDAY, "20, 7.30, Public Circle MRS. C. IRWIN.

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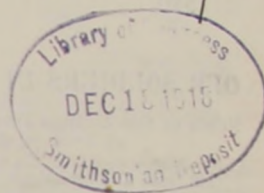
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Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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In view of the pressure on our space it is again found necessary to omit the usual "Notes by the Way."

POTENTIAL IMMORTALITY.

By SIR W. F. BARRETT, F.R.S.

[The following additions to Sir W. Barrett's article on Survival and Immortality reached us too late to be inserted in last week's issue.]

Different views as to Eschatology, the doctrine of last things, are of course held. The materialist believes death ends all and that every human life terminates with the dissolution of the body. The agnostic argues that we do not know, and never can know, what happens after our life on earth. On the other hand the most widespread belief, one held sincerely by many but only as a mere conventional belief by others, is that at the moment of birth we become endowed with an immortal soul. By some it is considered that at the severance of the umbilical cord, which unites mother and babe, this miracle is wrought; by others that immortality is deferred until consciousness or self-consciousness is manifested. It is not too much to assert that all orthodox Jews and Christians regard the denial of the inherent and indissoluble immortality of the soul as a mortal sin, a rank blasphemy.

The logical conclusion of their belief is that every savage, every idiot, every sordid and lustful degenerate, every demon in human form, is as immortal as his Creator, can in fact defy the Almighty to extinguish his life, and can echo God's words, "I lift up my hand to heaven and say I live for ever" (Deut. xxxii., 40), and yet those who believe in the sacred writings acknowledge that "God only hath immortality" and that "the gift of God is eternal life, through Jesus Christ our Lord."

An eminent divine has pointed out that there are more than 1,600 places where the human soul or spirit is spoken of in the Scriptures, and never once is it called immortal, deathless, or anything of the kind. Hence many thoughtful Christians hold the view of *conditional immortality*. They maintain that the object of the Incarnation was to found life and immortality to light. That those who have found "life in Christ" regain the immortality lost through sin; whilst the hardened and impenitent sinner, after a period of more or less suffering hereafter, undergoes the second death and perishes utterly. This doctrine of the resurrection of the sinful only to be annihilated eventually, and the restriction of eternal life to the limited number of those who have found life in Christ during their brief sojourn on earth, is however as repugnant to our feelings and sense of justice as is the belief in the eternal and unutterable torments of the damned.

Surely a more Christian and rational belief is that the spiritual education of the race is not limited to this life, that penitence and reform are as possible hereafter as they are here, that eternal life can be won in the spiritual as well as in the natural world. This we may call the doctrine of *potential immortality*.

But how is this life to be won? Do we not see in this life the great paradox that he who lives wholly to himself, whose aim is self-gratification, whose ruling passion is self-love, instead of gaining a more abundant life finds his life contracting, his happiness ephemeral. His thoughts and interests being wholly centred upon himself his friends grow fewer, he gradually cuts himself off from others, he passes out of their thoughts and regard. And how much more likely is this to occur in a spiritual world where there will be no need for our dependence on material things. Life expands

or contracts according to the breadth or narrowness of our outlook, according to our regard for and service to others, or our absorption in our own self.

"Whoso heeds not this behest
'Die to win new birth,'
Lives but as a hapless guest
On a darkening earth."

Nature teaches us the same lesson of altruism. Life within every organism, from the lowliest to the highest form, is dependent upon *mutual service*, i.e., the co-operation of the constituent cells of the organism; it depends on a right adjustment to its environment, and what appears to be an intelligent, though unconscious, regulation of all its parts and functions to the common purpose and good of the whole organism. And so also the life of the race is dependent on the same laws; its individuals are like the constituent cells of the organism. But mutual service cannot be rendered without consideration for others, without a willing sacrifice of self, in a word without love. Hence life in all its richness and variety is rooted and grounded in love. Long ago Swedenborg said "unless man esteems himself as nothing to the common good, and so loves his neighbour rather than himself, he cannot be in the universal body, and in so far as he is distant from that love he of necessity expels himself" from that body.

Love manifested in life is therefore the great, the ultimate, the enduring reality. And when the Divine love, which is goodness, is consciously received by man, so that it governs his daily life, and is expressed in charity of thought, and in willing service to others, man enters into and partakes of the Divine love, which is eternal life, and that may in each of us begin here and now.

AFTER THE WAR.

PREDICTIONS FROM "PRIVATE DOWDING."

Captain H. G. Tranchell writes:—

In view of the wonderful way in which events are at present shaping themselves your readers may be interested in the following extracts from the book, "Private Dowding," which was published in the summer of 1917. They are from the last part of the book where the author (or transcriber) is receiving a lengthy message from a spirit guide, who makes a forecast of how the war will end:—

"Women will hold equal rights with men." (Page 95.)

"In Europe there will be three great federations of states. These federations will come to birth naturally and without bloodshed, but Armageddon must first be fought out." (Page 98.)

"There are vast preparations now being made for the enlightened progress of the whole Moslem world. The disintegration of Turkey must first take place." (Page 98.)

"So far as I am allowed to see peace will be re-established during 1919, and world federation will come into being during the following seven years." (Page 99.)

"Although actual fighting may end in 1918, it will take many years to bring poise and peace into actual permanent being." (Page 99.)

"Germany as an Empire ceases to exist, but as a federation of independent states her future and ultimate well-being are assured." (Page 101.)

MR. JAMES COATES, of Rothesay, whose books are so well known, and at whose house so many of Mrs. Wriedt's circles for the "direct voice" were held, has recently visited London, and during a call at this office mentioned that he is emerging from his retirement to take an active part in the movement as a speaker—a welcome piece of intelligence, for Mr. Coates has had many years' practical experience of psychic subjects. In the 'seventies and 'eighties of last century he was well known in Scotland as a demonstrating phrenologist and mesmerist. His engagements, at the time of his visit, included a journey to Liverpool, to speak at the Daulby Hall, and to Glasgow, to speak for the Spiritualist Association there (on the 8th prox.) Afterwards he will visit Belfast.

OUR SOLDIERS IN THE WORLD BEYOND.

NOTES OF THE ADDRESS DELIVERED BY DR. ELLIS T. POWELL
AT YORK ON OCTOBER 27TH, 1918.

The late Canon Liddon began one of his most striking sermons with a paragraph which it would be sacrilege to paraphrase. Let me, therefore, read it to you *in extenso*:-

"An Indian officer, who in his time had seen a great deal of service, and had taken part in more than one of those decisive struggles by which the British authority was finally established in the East Indies, had returned to end his days in this country, and was talking with his friends about the most striking experiences of his professional career. They led him, by their sympathy and their questions, to travel in memory through a long series of years; and as he described skirmishes, battles, sieges, personal encounters, hair-breadth escapes, the outbreak of the mutiny and its suppression, reverses, victories—all the swift alternations of anxiety and hope which a man must know who is entrusted with command, and is before the enemy—their interest in his story, as was natural, became keener and more exacting. At last he paused with the observation, 'I expect to see something much more remarkable than anything I have been describing.' As he was some seventy years of age, and was understood to have retired from active service, his listeners failed to catch his meaning. There was a pause; and then he said in an undertone, 'I mean in the first five minutes after death.'"

In the hearts of many thousands—aye, tens of thousands—in this desolated land, there is a pathetic yearning to know something of that first five minutes, and of the experiences which follow. Many of us want to know for ourselves; but with far more of us it is not a question of what will happen to us, but of what *has* happened to our bravest and our best, torn from us by the combined devilry of German junkers and the treachery of British politicians. I want to do what I can, in a short space of time, to satisfy that craving. As for my sincerity, I am an Englishman of the pure blood, like yourselves, and I say to you with the most strenuous emphasis of which I am capable that I will not utter one word which I don't honestly believe on a subject so solemn and yet so transcendently important. As for my capacity, I am a professional man of thirty years' experience, holding the highest diploma which my profession confers. I am also a member of the Bar, and in my University I hold the highest scientific degree which it confers. I do not say this by way of egotism, but only to assure you that when I offer you a message of unprecedented comfort and consolation, it is not the dream of a visionary, or the delusion of an ill-equipped optimist, but the result of twenty years' investigation by a man with the stamp of the highest authorities upon his intellectual qualifications.

I open with Canon Liddon's anecdote, bright with hope and anticipation, because from first to last I shall try to speak up to the same level. I shall tell you of the land of heart's delight. Thanks to modern psychic investigators, we can now clear away the misconceptions and misinterpretations of fifteen hundred years. We can see that the men who were responsible for the New Testament, and above all the Great Master Himself and the Great Apostle St. Paul, were absolutely right in every word of comfort and anticipation which they have left us. Here and there we find their ideas coloured by the period in which they lived, or by the great necessity of speaking to the intellectual level of their audiences, or (in the case of Christ) by the lack of complete comprehension on the part of his reporters, the Evangelists. But when that minor element is allowed for, one can only stand reverently amazed at their knowledge, their insight, and the debt of gratitude which humanity owes them and will owe them for all time.

WHEN THE SOLDIER FALLS.

Now what happens when your boy, after going "over the top," either falls an instant victim to a German missile, or dies of wounds? In both cases the transition to the next sphere of existence is so swift and so difficult to discern that the soldier does not believe he is there. "To-day," said Christ to the penitent thief, "shalt thou be with me in Paradise." Soldiers themselves, speaking from the other side, have told me that when shot dead they were unconscious of the transition. In the beautiful words of Crossley, of Ancoats, they came to the river and there was no river. The mortal body dropped to the ground; the spirit form (of which I will speak presently) went rushing on. "Some even go on fighting," said Raymond, Sir Oliver Lodge's soldier son, speaking from what we call the "West"—"some even go on fighting—at least they want to; they don't believe they have passed on." Private Dowding says the same. He was killed by a shell splinter. "There was no pain," he adds, "the life was knocked out of my body. Again I say there was no pain." Suddenly the spirit soldier discovered that he had dropped his gun—which of course had fallen from the dead physical hand. He rushed back, saw it, and tried to grasp it, only to find that his fingers passed through it as if he were trying to seize the air. Then, in some cases, the fact of the change flashed upon him, and he knew that he was dead and yet as much alive as ever. In others, he supposed himself to be suddenly ill or gone crazy. He

would go on struggling to grasp the objects he could see, or to join in the fighting. Only when he was convinced that other people were absolutely oblivious of his presence did the real fact dawn upon him. By that time, also, the Red Cross men on the spirit side would have accosted him and told him, all incredulous, what was the real state of the case. As Raymond said to his father, "They do not know where they are, nor why they are there." Mind, the spirit is not really an impalpable wraith. The spirits themselves tell us that it is *we* who are the shadows, and they who are the substance. St. Paul was right when he said there is a spiritual body. We all have it now, and when the physical drops away the better body is left free, and it is one completely adapted to the surroundings to which it goes.

The circumstances may be a little different where the transition is slow, and not instant. If it is comparatively painless, there is generally a swift awakening in the other world. If there is prolonged pain, the spirit is generally anaesthetised by the spirit doctors, sometimes for a month or two, as we reckon time, in order that it may be rested and restored. This also happens, let me say, in the case of those who pass on after agonising illness, or in states of mental collapse from overwhelming sorrow. Otherwise, sleep generally comes naturally. Dowding says that he, as a spirit, watched by his dead body part of the night after he was killed. In fact he had the idea that somehow he would get back into his body. And then he went fast asleep, and when he awoke his body had disappeared. Then he realised that he had been killed by a German shell. The "sleep of death," of which we hear so much, is a complete misconception, arising probably from a misinterpretation of symbolic language in the New Testament, itself a survival of ancient Jewish ideas of the life beyond. The only real sleep appears to be the "mercy sleep" which I have already described. In any case, the realisation of the new surroundings brings with it an inexpressible exhilaration and invigoration, so that no ordinary inducement would persuade the liberated spirit to return to the terrestrial life. If you ask *where* are these new surroundings I should say *here*—all around, but invisible, interpenetrating our mortal bodies and earthly objects in a fashion very difficult to understand. But if there are any clairvoyants in my audience they will probably find that the spirit forms are all around us, as if they were the spectators in some vast circus.

But the question will already have framed itself in your minds—Is this true of *all* the boys who go over? The majority were really good lads, with hearts as clean as their limbs; but we cannot say so much of all of them. Some, we know, went over the top with an oath on their lips—aye, died in the very act of cursing the enemy. Some were men of degraded lives and ideas, with drunkenness, perhaps, their lightest offence. Are we to understand that for these wicked men there waits the same reception and the same environment as for the others? I am not going to evade these problems. I should not be either candid or scientific if I did. In the first place, bear in mind that every one of your boys who passes on to the next plane goes into the nearer jurisdiction of an all-seeing and all-pitying Judge. Many a redeeming feature, many a good point, which we failed to discern, is open in His sight. He has an infinitely keener sense of values, when personality is in the balances, than you or I. But even that is not the main consideration. The rank of the spirit in the next world depends upon the rate of its vibrations. Let me explain that. You know that sound is made up of the vibrations of the air, and light of the vibrations of the ether which fills all space—inconceivably faster than those of sound. The slowest vibrations of sound make the bass notes, and the highest the treble. The slowest vibrations of the ether give our eyes the sensation of red, and the fastest the sensation of violet. Beyond violet are other beautiful colours to which our earthly eyes are not sensitive, but which we shall see when we too "go west" to join the boys. The modern scientific theory is that all things that exist are the result of vibrations in the ether; vibrations of varying speed and species. The spirit itself is probably a form of intense vibration, and the more the individual spirit comes into harmony with the will of the Creator, the faster does the rate of its vibrations become. When they attain a certain very high speed, as in the case of the world's great spiritual and intellectual leaders, they are frequently accompanied by unique powers, such as those possessed by the Apostles, while the vibrations of Christ himself, a direct visitant from the celestial sphere, were doubtless of inconceivable velocity. Now every act which brings the spirit more into consistency with the will of the Creator tends to raise the rate of the vibrations. A spiritual crisis often does this. It compels a man to a complete right about face, forces him to see everything in a different light. You have all seen it, for instance (and some of you have experienced it) in what is called religious conversion, when a man or woman decides to turn right away from the old things and seek those which are new and higher. A great act of self-sacrifice has the same effect as a spiritual crisis of this kind. So it is that when the man goes over the top and makes the supreme sacrifice, the spirit vibrations are immeasurably accelerated.

THE GREAT TRANSFORMATION.

He passes through a spiritual transformation as great as that which would happen if you could put a five-year-old



child to sleep, and waken it, in an hour's time, with the body and mind of a full-grown man or woman. Finding himself with all these fully developed faculties, but without any of the experience which we gradually accumulate through infancy, adolescence, and early manhood or womanhood, the individual would be amazed and bewildered by all the happenings around him. The transformation of mind and body, between babyhood and the prime of life, is not more tremendous than that which takes place as a consequence of this acceleration of the vibrations. The self, the ego, which passes from one plane of existence to the other, is the same. The man is not transformed into a winged angel. But where he passes in consequence of a great act of devotion or sacrifice, he is lifted into a new spiritual atmosphere, where, if he choose, he can maintain himself, and progress further. He may slip back to the former unspiritual level if he has not the will to hold fast what he has got. But his sacrifice has earned him the opportunity of the higher life, and we may be sure he will seize it.

(To be Continued.)

AUTOMATIC WRITING: MORE EVIDENCES.

By L. M. B.

Mr. Marston died in December, 1916. As his wife had died while their children were young, he had always tried to be both father and mother to them, in which he had fully succeeded.

The following communication came through the automatic writing of L. M. B. to Mr. Marston's younger daughter, Marion, who was able to verify the allusions to her mother through the eldest sister, as Marion herself was a tiny child when the mother died.

November 5th, 1917. (Question asked.) "Is this Marion Marston's father?"

(Answer.) "Graham M."

Note.—Christian name correct.

November 5th, 1917. "My handshake was better for Marion's teaching."

Note.—He had a peculiar way of shaking hands, and M. had tried to teach him to grip less hard.

November 5th, 1917. "Ida had a peculiar way of saying 'Dad,' peculiar to the Marston family."

Note.—This was correct.

November 6th, 1917. "Been to see your Grandfather Bill with the far-away gaze I know so well—like my child—led a quiet and beautiful life."

Note.—The grandfather's name was William; all these allusions were perfectly correct.

November 6th, 1917. "I have seen Ida, too; her back is well."

Note.—Ida was the eldest sister; she had been suffering from her back, but had recovered.

November 8th, 1917. "I have seen Marion's mother. Mother has lost her baldness which was such a pity, was it not?"

Note.—Mrs. Marston had become very bald during her last illness; her husband had loved her beautiful hair, and had much regretted this disfigurement.

November 8th, 1917. "Mother used to look very sweet in that coloured jacket; it was between a blue and a green."

Note.—Mrs. Marston wore a dressing-gown exactly of this colour during her last illness.

November 8th, 1917. "Natural to be by a sofa. . . I sat in the corner of one so much, Lassie, did not I?"

Note.—L. M. B. and Marion were sitting together on a sofa. The father and daughter had always sat together on a certain sofa in their old home "Lassie" was his pet name for Marion.

November 8th, 1917. "We will ask Miss B. if she has some sweet violets; the scent helps me."

Note.—Violets were his favourite flowers. There were some faded ones in the room in which L. M. B. was writing.

November 8th, 1917. "Golden tree lupins I love too . . . white globe tolerus flower beautiful thing."

Note.—Mr. Marston loved flowers; these were some of his favourites. A gardening index gives "trollius"—"Globe-flower."

November 29th, 1917. "Marion, why not take that tonic you used to have at home, that pink mixture?"

Note.—Marion was run down at the time. She remembered well a certain pink-coloured tonic which she had been accustomed to take.

November 29th, 1917. "At 17 she (Marion) had a great shock. We were away at the time. She was waiting for me to join her. Ida was away. She (Marion) missed me, and I was very anxious. When we finally did meet, it was late, and we missed tram car. She and I did not get home till after 11. She was much affected by this. An accident occurred under our eyes, and Marion was much affected—I am a nervous man myself."

Note.—Marion stated that the above was correct in every detail. Mr. Marston was essentially of a nervous temperament.

(Pseudonyms are used throughout.)

PSYCHIC SCIENCE AND ITS CRITICS: MR. HOOKHAM'S REPLY.

I think I have been rather unfairly misconceived, or at least have been shown very little consideration, as regards my recent pamphlet and the small discussion arising from it.

After writing two essays on Psychism, in which I have unreservedly accepted the manifestations on record as authentic, I am said to indulge in cool reflections on the genuineness of all mediumistic phenomena. This, I take it, has been retracted; at any rate I have been allowed to state that it is quite untrue.

I try to make some defence of my position, and (following President Wilson from afar) I ask two or three questions. In a further communication from my principal critic not the least notice of these is taken. I point out an unwarrantable assumption as to what I have said about physical happenings. Not a word, in denial or otherwise.

I am taxed with approving the gratuitous assumptions of Mr. Bond's speculation, while disapproving the Spiritualistic explanation. The best I had to say of Mr. Bond's theory was this. It "is not irrational. . . . It is attractive, this-world-memory idea, and in so far as it recognises the extension of mental powers under abnormal conditions has something to go upon. But still it is only a conjecture. It is no corroboration of its soundness that the characters, or whatever they are, speaking through the automatic script, elaborate the ideas on which it is founded. Rather the reverse." And I go on to class it with other conjectures which set themselves to explain phenomena lying beyond the scope of human reason. This is a poor sort of approval. As to the Spiritualistic explanation (the survival explanation) it is not a question of my approval—which would have no value whatever—but of any possible proof which can attach to it. The writer in the present instance admits that the evidence in its favour falls short of proof. I do not see what stronger evidence—of the kind—he could have. My main contention (*vide* pamphlets) is that, in the nature of the case, and from the scientific point of view, all evidence of the kind he means must fall short of proof. If this is clearly recognised it is not for me to find fault with anyone's belief in the Spiritualistic explanation.

More than one critic has expressed astonishment at my views. That, however important and interesting in itself, I am afraid I have no means of moderating. But I believe I have been misunderstood on several points. And perhaps what I think might appear to them more astonishing than what I am supposed to have thought.

My name has been coupled with that of Christ: I cannot imagine a more odious and shocking comparison. And now I am gravely informed that all are with me on the inferior side of the preference expressed. Yes, I suppose that would be so.

Since writing the above I have received a copy of *LIGHT* containing some editorial reflections which I find highly interesting and well worth pondering over. I take this opportunity of thanking the Editor for devoting so much attention to both sides of the controversy.

PAUL HOOKHAM.

AUTUMN THOUGHTS.

The glory of autumn is to be seen best collectively—one must look at the general effect of the whole picture, the blending of one colour with another—whilst the glory of spring is rather in details viewed individually, the exquisite tiny touches of pale green bursting out of the rough brown bark of the trees, young life everywhere fresh and pure and new—each bud perfect in itself, a thing to be studied near at hand and gaining in beauty the more minute our investigation. So with youth and age and looking back over a lifetime of trials and acts, good and bad.

We may view the past much as we do autumn tints—each trial seen by itself, like each coloured leaf of autumn, seems but a thing of little account, but all the ups and downs, joys and sorrows, successes and failures of life viewed as one perfect whole will make a grand and complete picture of the character we have formed. As we only see the true beauty of the autumn when the colours are blended and contrasted from a distance, so only at the end of life can we judge of the years that have passed and the reason for the trials we have borne. All that glorious display of colour on the landscape, if not seen at the right perspective, would be nothing but torn and faded leaves—so little trials and temptations seem of no account separately, but in the aggregate they have made our character, and the total and final effect should be as glorious as the final effect of Nature before her short sleep—not of death, but of renewal!

Autumn tints bring thoughts of that grand triumphant consummation of earthly life, the crowning of the spirit before its re-birth into the spirit realms. There is no sadness in this falling of the leaves but rather joy in the completion of all that the spring promised to perform—a brief spell of repose to gather fresh energy from the Fount of Life! The darkest hour before the dawn—winter before spring—death before life eternal!

IRENE TOYE WARNER, F.R.A.S.

London Spiritualist Alliance, Ltd.,

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"SOCIAL RECONSTRUCTION AND THE LAND."

A whole universe of new meanings and new lights on human conditions flows out of the realisation that man is a spiritual being. Whether any of them should be allowed to flow into our shrunken columns except by way of implication is more than doubtful. Recent events have confirmed our idea that it is the province of LIGHT to abide closely by its central principles and leave their application in details to be worked out by others in their appropriate avenues. Many readers have followed with keen interest the discussion, amounting almost to "sharp contention," between Mr. E. P. Hewitt and Mr. Henry Fox on the question of "Social Reconstruction and the Land." Both gentlemen are lawyers, Mr. Fox being an ardent humanist and social reformer, and Mr. Hewitt a distinguished authority on land questions. It is a contest between the idealist and the realist. We are all united in the desire to make an "earthly paradise"; the divisions come in over the best methods of attaining that end. Without any reflection upon either controversialist, it may be observed that many of us have arrived at the conclusion that the man is more important than the system—indeed, it may be said that the system is part of the man. A bad system could be made to operate without harshness amongst good men. We might even tolerate the leasehold land system in such circumstances. The best system would be of little or no advantage if it were administered by bad men. "Measures, not men," was an old political cry. It was only a partial truth. It is men more than measures that we require, and we need them to-day more than ever.

Of course, the land question is one of the most important questions affecting human welfare in this world, but it may well be that, in concentrating attention upon things, we may neglect the best interests of those to whom the things are of secondary consequence. Some time ago we quoted the saying of a spirit communicator, who in the course of some observations on social reform, said, "Individual improvement is the basis of general advancement," and so we keep to our major proposition. Teach the man that he is a spirit, that character is destiny, that every act will have its consequence, that every injustice he inflicts on others will recoil on himself, and you will have established a head-spring from which will flow new ideas and standards of conduct that will change the whole course of life for the citizens of earth. All landlords are not tyrants, and all tenants are not innocent victims of a landholder's rapacity. A great deal of tyranny arises directly out of the folly and sometimes the cupidity of its victims.

We have lately witnessed the results to Germany and its Allies of placing their destinies in the hands of a ruling caste, pitiless and rapacious as tigers. It is difficult to feel any strong sympathy with the victims. It is so clear that nations have the kind of kings, governments and land systems they deserve. If, when they awaken to a sense of their folly, they imagine that the fault is wholly in the ruler or system and not in themselves, and that the matter can be put right by a mere change of authority or system, then they are not wholly awake. It is a change of spirit that is needed—the rest will "follow as the night the day." And we see no more practical and effective method than by changing the mind and attitude of the peoples to themselves and to each other by the incessant proclamation that each man is a spirit with a spiritual nature and a spiritual destiny, whether he be ruler or ruled, landlord or tenant. Social changes and reforms that proceed *pari passu* with the change of consciousness and of outlook that follows inevitably on a realisation of the truth, call for clear and practical minds, wide views, and that balance of heart and head,

of emotion and intellect, which can only be gained by the harmonious action of many minds intent on the same end. Such tasks involve an immense amount of detail and technical knowledge, and they do not belong to the work of the spiritual movement in itself, however closely they may follow the application of its principles. It is enough for some of us to have the work of quickening the minds and enlarging the consciousness of our fellows. Those consequences which follow, whether in religion, politics, or social reform, must be dealt with in their own place.

But the times are critical—the peace may be as portentous for us as the war. Great struggles are coming. Those who try to precipitate them by violent action or speech, or by uprooting old systems to put new and untried ones in their place, will bring us into deadly peril. On the other hand, those who seek to resist the coming of the changes by fighting for the maintenance of the old order with voice or pen, however skilful, may only hasten the disaster. The new must grow gradually out of the old, helped and fostered by human wisdom and experience. That is the way of evolution, in Nature and in man.

IS PSYCHOMETRY AN OCCLUSION OF THOUGHT?

If psychometry is not brought about by the establishment of a rapport between two successive possessors of a material object it may be that what occurs is an occlusion of thought (i.e., absorption of thought impressions) by the matter of which the object is composed. If it is once ascertained that sense perception is the outcome of a conjoint action of forces emanating from the ions and electrons of the matter on the one hand and the activity of the animal nervous system on the other and that the conjoint action is the formative machinery of ideas, the retention of the ideas or some of them may not be solely in the human mind but the matter visualised or otherwise sensed may itself have a memory, or power of retaining some of the idea substance within its own molecular attraction. The physically analogous case would be that of the occlusion of gases or the interpenetration of two gases. The line of research is to ascertain experimentally in the case of recorded instances and new occurrences of proved psychometry whether there was a range of substances specially identified with the objects successfully employed. A complementary range of substances might be found from which results could not be obtained.

Attention would thus be directed away from the psychometrist to any special characteristics of the objects used and especially their chemical composition and physical condition. For it is only reasonable to suppose that if the gift is exercised through occlusion of thought by matter the particular matter which is susceptible may be classified as to its relative degree of suitability. The work would be to find for different sorts of matter, the co-efficient of thought-absorption. When this substance or class of substances with the highest power has been found, this class of material could be used in cases where only a very weak power of psychometrical success has been obtained by a particular person. The powers of those people who had never shown any capacity at all could be tried under conditions which might conceivably prove that the psychometric power was more common than is supposed, approximating to a normal mental activity though carried on unconsciously.

Certain surroundings have marked effects upon the mentality and mood. But this fact is too much dependent upon numerous factors to indicate that unconscious psychometry is at work. Still a long step in social service would have been taken if it could be proved that the material with which walls were hung and houses built and furniture made did have some psychic significance beyond its artistic merits or demerits.

The Lourdes miracles and the wonders associated with particular localities would get new authority and a most important chapter in the history of the conditions of life and thought would have been written. Minute particulars of each experiment would require to be recorded or there would be danger that everything might be set down except the clue on which a solution of the mystery depended.

E. E. CAMPION.

ONLY what we have wrought into our character during life can we take away with us.—HUMBOLDT.

To bear pain, merely passively to endure it, is to use power. The pain will pass but the power is ours for ever.—HELEN M. BOULNOIS in "The Healing Power."

LEARNED dogmatism is as real a thing as either the dogmatism or the credulity of ignorance, and it can be much more obstructive to the progress of truth.—DR. WALTER F. PRINCE.

IN THE COUNTRY OF THE BRAHAN SEER.

BY THE REV. STANLEY GORDON.

During these recent weeks we have been at Strathpeffer, the far-famed Spa of the Highlands. We do not possess the gift of the Brahan Seer, but it does not require any special foresight to discern a great future for Strathpeffer, for the simple reason that its waters afford relief to the thousands who suffer from rheumatism, sciatica, and other kindred troubles. Moreover the scenery around Strathpeffer can challenge comparison with the most beautiful parts of Scotland. Robert Burns has for ever glorified the banks of the Doon; Sir Walter Scott has directed the footsteps of thousands to the Trossachs, but Ross-shire still awaits its poet interpreter. The other day we sat on the shore of Loch Maree looking out upon the islands with Ben Sleogh in the distance, and not even Loch Lomond can parallel such a vision. What pen could do justice to the Torridon Mountains, so unique in their formation, or convey even the faintest impression of the view that is revealed from the heights of Glen Docherty? And even on the way to Loch Maree we passed four lochs of great beauty, and yet their names are seldom or never heard of. No one can be said to know the scenery of Scotland who has not seen Ross-shire. We do not undervalue the banks of the Doon, but give us a day on the Conon, or let us wander by the Falls of Rogie, and let those sing who will of the Tiber, we will be content. Burns, in writing to his friend James Smith, said:—

"Put your foot to mine
And cock your crest;
We'll mak' our streams and burnies shine
Up wi' the best."

And he has done it. But where is the singer who has done justice to the bens and glens of Ross-shire? It may have been done in Gaelic, but alas! to most of us the Gaelic is an unknown tongue.

There is one wonderful vision that can be enjoyed in the immediate neighbourhood of Strathpeffer. It is the view from the summit of Knockfarrel, an ancient vitrified fort. Beneath you are the waters of Loch Oussie gleaming in the sun, and immediately beyond the loch are the woods of Brahan Castle, while farther to the east is the Black Isle with its corn fields and rich pasture lands, and far to the south the mountains of Inverness lining the horizon, while in the west you have a succession of rugged peaks, and above all in the north Ben Wyvis, already capped with snow, lifting his giant form to the clouds, and the whole forming a panorama of such mingled beauty that it is difficult to equal it in this Scottish land. And this is the country of the Brahan Seer. It was as a workman on the Brahan Estate that he spent the greater part of his active life, it was into the waters of Loch Oussie he flung in despair his wonderful stone through which the future was revealed to him, it was in the Black Isle that he was done to death through the malice of Lady Seaforth.

We have already referred to several of his prophecies that were fulfilled during the nineteenth century; there are many prophecies attributed to him that have yet to be fulfilled. One was told us the other day to the effect that the men were to be taken out of the Highlands to fight in a great war, but that when they returned to their homes (those that were left of them) there would be stern work in the Highlands as to who were to be the real owners of the land. This may be merely apocryphal. It does not appear in Mr. Mackenzie's book. But there is one prophecy in the book that, if it is ever fulfilled within a reasonable period, will make a great difference to Strathpeffer. The Seer has left it on record that one day the sea will reach the Eagle Stone that is to be found at the foot of the village, and that ships will be moored at that stone. Whether this means that a canal will be made or that the land will be lowered so as to admit an influx of the sea, or whether that the prophecy will ever be literally fulfilled we cannot tell. But if literally fulfilled it will mean the lowering of the eastern mainland at this particular port.

The Eagle Stone is one of the most wonderful stones of its kind that we have ever seen. The other week we saw the far-famed Sweno Stone at Forres, a monolith twenty-three feet high, with a beautifully carved Celtic cross upon it. The Eagle Stone is only about four feet in height above the soil, but the carving of the eagle is quite distinct, and the cup and ring markings give it a unique interest. What do these cup and ring markings mean? They carry the mind back to pre-historic times, and doubtless have their own special significance. In the north there are hundreds of these stones with cup and ring markings that puzzle our archaeologists.

I was told by one of the residents that the Brahan Seer has prophesied that when the Eagle Stone fell three times something dreadful would happen in the district. The stone had fallen twice. It had been built into a dyke near by. Within the last half-century the factor in the Cromarty estate caused it to be removed to its present position in the corner of a green field near to the factor's house. It seems that many years will come and go before it is likely to fall again.

As to the Brahan Seer he is a very live personality in Ross-shire. The residents here know him as intimately as if he were one of their own kinsmen. I spoke to a true Highland woman about him and she did not hesitate to declare her belief in him and in the value of his prophecies. I asked if anyone in the Highlands possessed the gift in these modern days. And with a touch of indignation she said, "There are many who have the gift but they are too great cowards to own it. The mystic faculty still exists among these hills, and the coming years will reveal that the revelations of the Almighty are not exhausted." I learned afterwards that she was a woman who had earned the right to speak her mind. If more people had the same independent spirit the mystic faculties of the soul would be better understood.

Ross-shire is the country of the Brahan Seer. But it is well to remember that he was born in the island of Lewis, and it is a remarkable fact that the people of the Lewis, until this day, are a people by themselves. They have a deep spiritual insight, and many of their gifted sons are ministers on the mainland. It is the same with the island of Skye. Several of the most gifted Scottish ministers come from Skye. The islands of our northern shores may yet have their own message to declare. It was from Iona that the light of Christianity first spread over Scotland.

THE WORKS OF MR. J. ARTHUR HILL.

Those persons who realise the great importance of the movement for which the Spiritualist Alliance, the Psychical Research Society and kindred societies have been working know that Mr. J. Arthur Hill's books have contributed not a little to the elucidation of the subject and to attract to it those whose tendencies leaned towards agnosticism. His mental energy has never failed, in spite of the ill-health which would have daunted a less courageous spirit. His earlier book, "New Evidences in Psychical Research," impressed readers by its cautious, fair-minded tone; the next book, "Psychical Investigations," showed a marked advance in his grasp of the subject and his convictions as to its significance. Then followed another work, somewhat different in character, and likely to appeal to another class of students. "Man is a Spirit" does not claim to set forth facts on a strictly evidential basis, but it relates experiences which are full of interest for people who are already convinced that survival is a fact and that "spirit with spirit can meet" after death. His latest work, "Spiritualism, Its History, Phenomena, and Doctrines," already reviewed in *LIGHT*, is a worthy addition to his preceding books.

So large a subject as Spiritualism, if dealt with at all, requires very special qualities in order to handle it successfully. These qualities Mr. Arthur Hill possesses in a marked degree. He has discernment, that is to say the capacity to recognise the essential points, a sense of values. It would have been comparatively easy to make a readable book on this subject which would be simply an addition to the many books already published, but one that would not particularly effect anything for readers which could not be gained from the extant literature. Had this book been of this character it would have failed of its object; as it is, even those who have long been familiar with Spiritualistic and Psychical Research literature will find instruction and interest in reading this last work of Mr. Hill's.

The introduction by Sir Arthur Conan Doyle adds, of course, to the interest of the work, as it shows how parallel, in many respects, has been the growth of these two minds along these lines, and it also gives us fresh insight into the mind of the author and an enhanced admiration for his indomitable courage and single-hearted pursuit of, and loyalty to, truth.

The book should be on the shelf of every student of this subject, both for his own benefit and that he may lend it to inquirers; and those who possess the earlier books will not need to be advised to add this later work to their library.

H. A. D.

MIND AND MATTER: THE CONNECTING LINK.

F. I. C. writes:—

Sound is the mechanical movement of air, and air is as truly matter as granite. When exposed to great cold and pressure it becomes liquid; if further cooled it is solid.

When the vibrations of air are rhythmic, sound becomes music, and this by the mysterious agency of the auditory nerve suffers enchantment and passes into emotion, in all its phases; the Wedding March, the Hallelujah Chorus, the Funeral March. So the movement of matter passes to the movement of mind. A possible reversal of the direction might explain some of the results of Professor Crawford's interesting researches.

ALL the immense space with which we are surrounded is peopled with spirits.—HILARY.

EACH principle and spirit makes the Scripture appear to itself in its own likeness. Spiritual wickednesses can set themselves up in the highest places of Scripture.—PETER STRONG

FROM THE LIGHTHOUSE WINDOW.

On Sunday evening next, Dr. Ellis T. Powell is to address the Spiritualist Societies of Sheffield at the Tivoli, Norfolk-street, in that city, on "The Soldiers in the Land Beyond."

Miss H. A. Dallas will be speaking for the Temperance Legislation League at Haslemere, Godalming and Guildford on the 26th, 27th and 29th inst. respectively.

Attention has been called to the fact that the war ended at the eleventh hour of the eleventh day of the eleventh month. One wonders what the experts on the mystical side of numbers will make of it. If the figures have a very bad significance for Germany they must have a very good one for the Allies.

Miss Lillian Whiting (whose recent book, "The Adventure Beautiful," is having a wide sale in the United States and Canada) has just completed another book on Spiritualistic lines, entitled "They who Understand," which her American publishers, Little, Brown & Co., of Boston, U.S.A., will bring out early in 1919.

The sight of the "Punch Almanack," full of drollery to match the festal days that followed the armistice, reminds us that "M.A. (Oxon.)," who was not only a great medium but a clever literary man, was a contributor to "Punch," than which there could hardly be a better certificate of a well-balanced mind. One who was himself once a writer on the "comic Press" hails with a memory of old delights Mr. Punch's annual contribution to the gaiety of nations. The world will never go far wrong while it retains a sense of humour.

In the interview with Sir Arthur Conan Doyle on the 30th ult., the "Evening News" published the following verses by Mr. A. Turner, which we are kindly permitted to reprint:—

Whatever men may say, there is no end;

Only a quiet sleep;

Through all the ages deep calls unto deep,
And ever-spending earth has still to spend.

Why, yesteryear the firstling snowdrops died,

The violets passed away;

Yet the sweet essence spilt from flower and spray
Was lost not, nor cast heedlessly aside.

A letter from a soldier correspondent at the front tells of the receipt by Sir Douglas Haig of a communication from a provincial Union of Spiritualists and Spiritualistic Societies: "It was resolved to send you our congratulations *re* turn of events"; "we rejoice with you the way things stand to-day." Our correspondent is a little rueful over the homespun English of the message, but we may hope its cordiality will atone for its crudity. Until lately the cultured classes have stood aloof from the "new revelation" and left it to be delivered by the unlettered toilers, just as they did in the early days of Christianity. One is tempted at times, on marking the critical aloofness of the cultured crowd as compared with the vigour and enthusiasm of the unrefined, to "decry learning" as Wesley did when he so disgusted Walpole by approving of the man who said, "I thank God for everything."

Mr. A. G. Hales, novelist, war correspondent, orator and a one-time contributor to *LIGHT*, has published, under the title "Where Angels Fear to Tread," a series of sketches dealing with his experiences and impressions as a war correspondent in Italy. They are graphic, picturesque and anecdotal. His opinions on men and things are expressed with the vigour of the man of action, but there are passages which reveal the author as something of a mystic and seer. It is not what we are accustomed to call a "psychic book," but Mr. Hales makes it abundantly clear that he is amongst those who have learned the real meaning of death. He is a man, too, who, more than most, is learned in the lore of daily life—the life of desert, bush, gold field and battle field, the life of the journalist, the author, the traveller, the reformer and the man of affairs. He writes from experience aided by keen observation and deep reflection. The book is published by Hodder & Stoughton (6s. net).

EVOLUTION, IMAGINATION AND THE WORLD PURPOSE.

By H. A. DALLAS.

Having lately re-read some small books written by John Fiske toward the close of the last century, and having found in them illumination and encouragement, I wish to recommend them, through the pages of *LIGHT*, to those who have perhaps little time for study, but who are feeling the weight and mystery of the present a burden difficult to bear and one which, in spite of the brighter prospects now in view, makes *thinking* painful and confused.

These books are: "The Destiny of Man," "Through Nature to God" (both published by Macmillan), and "The Idea of God."

They are not less suited to our present conditions because they were written over twenty years ago; for the writer deals not with transitory experiences but with fundamental principles. He sees and enables the reader to see the significance of the trend of evolution. He faces the painful facts of human history unflinchingly; he does not gloss them over, but he sees through them, and throws upon them a light by which others can see.

The Hebrew prophets were continually reproving their people because they did not *consider*; "Whoso is wise will ponder these things"; "... that they may see and know and consider and understand together." It is the same now; we do not let our minds reflect on the past so as to learn its meaning; consequently we are often repeating the same blunders, and, when events call most urgently for insight and hope, many are blind and despondent. The deepest thinkers and the most active workers are not so; but we cannot all be active enough to preclude brooding, and brooding is neither healthy nor productive. What all need is productive and constructive thought. Every intelligent person can in some degree contribute that to the common-weal even if compelled to take little share in physical activities.

It is in this connection that Fiske's books are so valuable. They open up visions of the future, based upon study of the past, which are full of inspiration and abundant in hope. He also enables one to recognise clearly the bearing of many social movements on the purpose towards the fulfilment of which the evolutionary process is tending. I would particularly draw attention in this connection to pages 71 to 95 in "The Destiny of Man."

In reading these pages one sees the significance of the efforts to save infant life, to instruct mothers, to give local self government, to settle industrial disputes by conferences rather than strikes, to establish federation of nations, to regulate trade and questions of tariff, etc. One sees the significance of these movements in a larger and less local setting than that in which they are usually viewed. And it becomes clear that education has failed and has ceased to be really a building up of human character in the degree that such subjects as these have been taught as dry facts, without insight into their true meaning, and without co-ordination. Even a child can be made to understand the underlying principles, and unless its teachers apprehend and can impart these the child is not educated to take its part intelligently as a "worker together with God" in human history. Teaching facts merely as isolated facts is not education.

In our schools there are golden opportunities for instilling productive thoughts and giving principles which will be of lifelong value to the growing child and man.

One of the most important principles running through the books is that which shows that warfare is bound eventually to disappear, but which, at the same time, emphasises the part it has had to play in human evolution. Although written years before the present struggle, what Mr. Fiske says about warfare bears directly on the present war, and its significance as a war against "the primeval spirit of militarism."

There is another point dealt with in "The Destiny of Man" which has more direct connection with the subject to which *LIGHT* is devoted and which justifies me (if justification is needed) in calling attention to it in this journal. Mr. Fiske shows that the trend of evolution is towards the development of imagination in mankind. He says:—

"If now we contrast the civilised man intellectually and morally with the savage, we find that, along with his vast increase of cerebral surface, he has an immensely greater power of representing in imagination objects and relations not present to the senses. This is the fundamental intellectual difference between civilised men and savages. The power of imagination, or ideal representation, underlies the whole of science and art."

One circumstance which has puzzled students in our subject has been the vividness with which clairvoyants have seen objects not presented to their senses. Accustomed as we are to works of imagination, to the visualising power of artists, etc., we still are perplexed to explain these "showings." How, it is asked, do discarnate spirits manage to present such vivid, detailed images to the clairvoyant? Can they remember so minutely even the spots on a face, or the colour of a carpet, and can they produce so vivid a

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. Percy E. Beard.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. P. E. Beard; 6.30, Mrs. Mary Davies. Wednesday, November 27th, at 7.30, Mr. Paul Tyner.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, address by Mr. Edmund Russell, the famous American speaker, on "The Soul of Serbia: Battle Legends and Ballads."

Lewisham.—*The Priory, High-street.*—7, Mrs. Annie Boddington.

Reading.—*Spiritual Mission, 16, Blagrove-street.*—11.30 and 6.45, Mr. E. B. Deadman.

Cambridge.—*Masonic Hall.*—11, church service; 6.30, Mr. Nickels, of Luton. December 1st, Mrs. H. M. Wallis.

Battersea.—45, *St. John's Hill, Clapham Junction.*—11.15, circle service, Mrs. Neville; 6.30, Mrs. Fielder. 28th, 8.15, Mrs. Bloodworth.

Woolwich & Plumstead.—*Perseverance Hall, Villas-rd., Plumstead.*—7, Mr. Symons, address. Wednesday, 8, Mrs. Neville, address and clairvoyance.

Holloway.—*Grove-dale Hall (near Highgate Tube Station).*—To-day (23rd), 8 p.m., Mr. A. Punter, clairvoyance; special silver collection in aid of new organ. Sunday, 11.15, Mr. A. W. Jones; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. Wednesday, 8, Mrs. Mary Gordon.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7, addresses, Miss Violet Burton. Also Monday, at 7.45, address and clairvoyance, Mrs. Mansell. Tuesday, 7.30, Service of Song, "Spirit Return," by the Lyceum. Silver collection. Thursday, 7.45, inquirers, questions and clairvoyance. Friday, Young People's Guild. Lyceum every Sunday at 3.

THIRTY YEARS AGO.

(FROM "LIGHT" OF NOVEMBER 24TH, 1888.)

Many happy returns of the day to our friend Luther Colby, who recently celebrated his seventy-fourth birthday. Hale and hearty as ever—may he long remain so! [Mr. Colby was editor of "The Banner of Light" and one of the heads of a well-known New York publishing house.]

In 1870 a tract entitled "The Ministration of Departed Spirits," in which she portrays the beauties of angelic ministrations, was written by Mrs. Harriet Beecher Stowe. Not only is Mrs. Stowe a Spiritualist, but her husband, Professor Stowe, an eminent orthodox divine, was a firm Spiritualist and an excellent medium.

—From "Jottings."

THE land question lies at the root of production and many other problems.—DAVID LLOYD GEORGE.

In the unavoidable absence of Mrs. M. H. Wallis on the afternoon of the 15th inst. owing to sickness in her family, her place was kindly taken by Miss Violet Burton, whose control, Father John, gave great pleasure by the very clear and satisfactory manner in which he answered the various questions submitted to him.

SPIRIT PHOTOGRAPHY.—Mr. A. G. Hoseason writes:—"I have carefully read in LIGHT this week Mr. Barlow's interesting letter about our friend 'honest Hope of Crewe.' I have had many sittings with Mrs. Buxton and Mr. Hope for spirit photography, and have had results every time, have always done the work myself, taken my own plates, &c., written name on them—the only thing he did was to put the frame in the camera, after I had closed it—developed myself, and even rinsed them under the water tap. I am sure no one who knows 'honest Hope' could think of trickery; it is absolutely out of the question."

THE MARYLEBONE ASSOCIATION.—The "M.S.A." (a career of fifty years entitles it to this diminutive) held an inspiring Thanksgiving Service at Steinway Hall on Sunday last. Preceded by an organ recital, the service opened with appropriate words of gratitude from the president, Mr. W. T. Cooper. After a hymn of praise and the invocation, Miss Selman sang "Land of Hope and Glory." An excellent address was given by Mr. A. Vout Peters and a pianoforte selection by Mr. H. M. Field. Mr. Vout Peters also gave a number of fully recognised clairvoyant descriptions and striking evidential details. At the conclusion of the service the large audience joined enthusiastically in the National Anthem. The collection, which realised nearly £20, was in aid of the funds of the St. Dunstan's Hostel for Blind Soldiers.

picture of these, as to enable the clairvoyants to perceive these tiny items in the general picture?

If we realise the truth of Fiske's statement given above, it ceases to be difficult to believe that the imagination, set free from the limiting human brain through which it now works, can reconstruct and re-present images with a power far exceeding what we now possess that it may seem to be miraculous. As Fiske points out, the altruistic feelings are very largely a development of the representative faculty. This, therefore, is the direction in which humanity (set free from the flesh) is likely to progress most, and the activities of the representative faculty which produce mental pictures in elaborate detail may be only a by-product of the general development of this prime faculty.

Another reflection is worth considering. It is always the highest and most important faculties in man which need most discipline. An undisciplined imagination tends to madness and disintegration. Those who apprehend the immeasurable value of this faculty and who believe in it as a factor of first importance in the future progress of man incarnate, will discipline their own imagination with severity. How can they do so? By loyalty to truth and by control of the mind. Such restraints are essential, as every artist knows, for the production of great works of imagination.

"Truth is our only armour," says Emerson, "in all passages of life and death."

The general outcome of Mr. Fiske's study of evolution can be best summed up in a few quotations. He says:—

"Our new knowledge enlarges tenfold the significance of human life and makes it seem more than ever the chief object of Divine care, the consummate fruition of that creative energy which is manifested throughout the knowable universe."

He adds that although in his opinion (writing in 1884) no scientific evidence for survival could be obtained one who takes this view of man as the "fruition of creative energy and the chief object of Divine care, is almost irresistibly driven to believe that the soul's career is not completed with the present life on earth." "From the first dawning of life we see all things working together toward one mighty goal, the evolution of the most exalted spiritual qualities which characterise humanity . . . to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning" ("Destiny of Man," pp. 103, 111, 113, 157).

THE MIGRATORY INSTINCT IN BIRDS.

In the course of his address on this subject on Thursday, the 7th inst., at 6, Queen-square, Dr. W. J. Vanstone said that the immortality of man was a primitive instinct of mankind from the earliest time. Instinct was sure and unerring. Passing to the question of instinct in the lower animals, the lecturer gave many interesting examples, especially in connection with the migration of birds, instancing among others the cranes and the wild geese and ducks with their groups and leaders and wonderful organisation. In this response of the birds to the marvellous natural laws which governed their being, he saw an analogy to the response of the human spirit to the higher spiritual laws. He expressed his complete agreement with a writer in LIGHT that this question of instinct was one of deep interest to Spiritualists, as they would appreciate the fact that natural problems could only be resolved by solutions that took account both of transcendental and materialistic explanations. Two keys—one material and the other spiritual—were necessary to unlock Nature's secrets. Every step in evolution could be traced to the operation of the Divine principle continuously operant, but ever expressing itself in more perfect form, going from motion to sensation, from sensation to instinct, from instinct gradually rising to human intelligence and thence proceeding to degrees of consciousness and power, of which we in these mortal bodies had hardly begun to dream.

THE Christmas number of "The Christian Commonwealth," to be published on December 4th, price 3d., will contain an interview with Sir William Crookes, F.R.S.

MR. EDMUND RUSSELL, the well-known American writer and speaker, will give an address next Sunday evening at the Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead, on "The Soul of Serbia: Battle Legends and Ballads."

AN OMEN.—C. M. writes: "In October, 1914, when we were living at Beech, near Alton, Hants, my wife and I were awakened at about eleven one night by very loud screaming outside our bedroom window. Thinking it must be foxes killing our chickens, we got up and searched the chicken houses, but found the chickens had not been disturbed in any way. The next morning we received a wire from Ashford, Middlesex, saying 'Come at once; R— passed away at eleven last night.' My wife went to see, and sure enough an old friend of the name given had passed away in a fit of delirium, screaming for one or both of us at the very time we heard the cries in Hants."

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SUNDAY, NOVEMBER 24TH.

At 11 a.m. ... MR. E. W. BEARD.

At 6.30 p.m. ... MRS. MARY DAVIES.

WEDNESDAY, NOVEMBER 27TH, AT 7.30 P.M.,
MR. PAUL TYNER.

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SUNDAY, NOVEMBER 24TH.

11 a.m. ... Mrs. Fairclough Smith ... Address on "Peace."

6.30 p.m. ... Mrs. Fairclough Smith ... "Creative Thought."

WEDNESDAY, November 27th, 7.30 p.m., Mrs. Fairclough Smith
will relate some of her Psychic Experiences.

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WEDNESDAY, November 27th, 7.30 p.m., Mrs. Fairclough Smith
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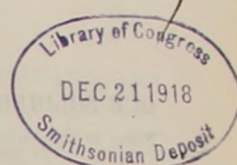
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A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

Just as Charles Lamb sought to re-compose his dreams, dragging into the cold light of day some struggling and half-vanishing phantasm, so A. E., the author of "The Candle of Vision" (Macmillan, 6s. net), sets himself, and perhaps in a more philosophical spirit, to analyse those visions of the dreaming brain which appear to have certain affinities to states of the spirit. A. E., who is doubtless the Irish poet, seeks to get at their psychological values and to gain new lights on the mystery of their source. In youth he found a mysterious life quickening in his own life. It was as though some of those clouds of glory which, according to Wordsworth, we trail after us on our entrance upon the life of earth remained with him, as, indeed, he thinks they remain, in vestige at least, with all of us, fading not entirely in "the light of common day." He gives us examples of this glamour of worlds unrealised in the way of visions and illuminations, spectral scenes, incidents, glimpses of strange faces, such as the Gradgrinds, who still survive amongst us, set down contemptuously as "all moonshine." The men of deeper vision know better. They find the dream world full of hints and clues concerning the mysterious life of the soul. The book has the true note of the Celtic temperament, and bears so closely on some of our most fascinating problems in connection with dreams that we shall return to it again, especially as regards that marvellous creative power shown by the mind in moulding beautiful and intricate images out of the "dream stuff" in which it seems to work.

The article by Sir William Barrett last week on "Potential Immortality" contained some noble and inspiring thoughts. But when the veteran scientist argues against the idea of absolute and universal immortality on the ground that if it were true then every demon in human form is as immortal as his Creator and can defy the Almighty to extinguish him, we feel that there is another side to the medal. We offer the alternative with an apology for seeming presumption. So far as we have observed, a person who follows self and is led by it into all the excesses of self-indulgence, arrives at last at a stage in which he craves for extinction, and lives in dread of the possibility of surviving to pay the hideous penalties entailed by an evil career. So far from defying his Creator to extinguish him, he trembles at the idea that there may be a God by whom his life will be perpetuated. The whole question, of course, is whether human immortality is part of the Divine plan in Nature, or whether it is something which may be won or lost according to the behaviour of the individual. It is true Matthew Arnold tells us how the soul "mounts, and that hardly, to eternal life." But we prefer the larger view of Tennyson and Whitman. We cannot think the eternal purpose is to be defeated, as it would be, were it in the power of a living

soul to "defy the Almighty" not to *extinguish* his life but to *perpetuate* it. That is the other side of the example given by Sir William.

* * *

Mr. B. Stevens, in a recent letter, tells us that by immortality he means "endless existence which would be unaffected by the spirit's residence in 'that dim Thule out of Space, out of Time.'" Also, are we to conceive, he asks, of personality as "something detachable from the individuality, possessing a consciousness of its own, travelling onwards, or downwards to extinction?" These be hard questions to answer in a few words, but here is our idea of it—dim enough, but it is the best we can gain at this present: The Universe is the expression of the Infinite Life which is without beginning or end ("End and Beginning are dreams"). In the human spirit the Universal Life is individuated—self-conscious in a special grade. The external side of that individuality is personality, its interior being is a facet of the Infinite, a part of the Absolute Reality independent of Time and Space. The personality changes all the time, even in this life, but the *ego*, the self-conscious being, is changeless and deathless, being related both to its Eternal Source and to its own temporal expression. It is dependent on the one for its *being* (individuality), and on the other only for its *existence* in the world of Time and Space (personality).

GENERAL SIR ALFRED TURNER.

With the death of Major-General Sir Alfred Turner, K.C.B., C.B., at the age of 76, there has passed from us, full of years and honours, a fearless champion of our facts. It is pleasant to think that the old warrior remained on earth long enough to witness the downfall of the enemies of civilisation, an end for which, despite his advanced years, he worked arduously, from the beginning of the war until the accident which overtook him some months ago. His book, "Sixty Years of a Soldier's Life," gives the main incidents of his career, and is full of interesting matter, especially in relation to Irish affairs. He was secretary to the Commander-in-Chief in Ireland in 1885-6, and received the thanks of the Government for his work in restoring order in the disturbed districts in the Irish troubles of 1887. His Irish experiences converted him to Home Rule. His long and active life in different parts of the globe indeed brought him into contact with some of the leading minds and chief events of the last two generations. In 1865 he went to India, where he studied Hindustani and Persian; in 1884 he saw service in Egypt with the Gordon Expedition, and his description of the end of the Soudan campaign is a veritable "footnote to history." When, as Colonel Commandant of the Royal Artillery, he retired from the Army, he occupied himself with commerce and became closely associated with the affairs of British North Borneo. His interest in psychic science was always active and sympathetic, and he wrote and spoke continually on his experiences and observations. In his book he refers to Mr. W. T. Stead as one of his "best, truest and most valued friends." He was, as he himself wrote, a serious Spiritualist, and, we may add, a fearless one, for he never shrank from avowing his convictions. His life was full, eventful and useful; he served his day and generation well, and we give him farewell with no regrets but for our own loss. Some further tributes to his memory will appear later.

ETERNITY is rather the quality of timelessness, than a quantity of time. It is out of, and above, and beneath, and behind time. It does not go on forever, but it always is, and to introduce into it the temporal notions of after and before is like attempting to cut water with an axe. It is measured by its intensity, not by its extension.—J. R. ILLINGWORTH.

OUR SOLDIERS IN THE WORLD BEYOND.

NOTES OF THE ADDRESS DELIVERED BY DR. ELLIS T. POWELL
AT YORK ON OCTOBER 27TH, 1918.

(Continued from page 371.)

Are the boys met on the other side by their own people who are already there? Yes. But suppose they have nobody there, or at all events, nobody they are anxious to meet? Then, in the first place the absence of greeting from their own kith and kin, or their "pals," will be supplied by the boundless sympathy and hospitality of the "west," for that country is a universal Welcome Club. On the other hand, if their relatives and friends on that side are people with whom they were not on particularly cordial terms, the difference in the vibrations, which I have already explained, will serve to obviate any troublesome approaches. We will see in a minute why that is so. This is the answer to objectors who say that the resurrection would mean, for many of us, the resurrection of embarrassment. So it would, if it occurred; but Divine foresight has provided for it. God's ways never end in a blind alley.

But we must be careful when we speak of the loved ones waiting for the newcomer on the other side. It is quite true that they "linger on the shore with loving gaze to watch the comers from the dark sea haze." It is equally true, beyond all challenge, that the first sight which greets the spirit, when its eyes first discern the landscapes on the other side (and when it first realises the transition through which it has passed) is the form of father or mother, son or daughter, once lost but now recovered for ever. This is the crisis which

"Brings old friends together; hands are clasped
With joy unspeakable. The mother's arms
Again are folded round the child she loved
And lost; old sorrows are forgotten now,
Or but remembered to make sweet the hour
Which overpays them; human hearts that bled
Or broke, are healed for ever."

But while all this is profoundly true, we must be candid with ourselves, and remember that some of these re-unions are brought about by the employment of forces with which we are quite unfamiliar. In many cases there must be a spiritual gulf between the personalities, across which it is necessary to throw a bridge if they are to come into conscious and consoling contact. For instance, the mother who passed over half a century ago is in a sphere of very different vibrations from that to which her dissolute son is destined when he passes over to-day.

THE LAWS OF COMMUNICATION.

Intimate spiritual communion is no more normally possible than equally intimate social intercourse between some soaring intellect and the dustman who clears his ashpit. Both are worthy people in their several spheres, and their ordinary relationship may be quite cordial; but you cannot think of them as in terms of close intimacy. What seems to happen in the spirit world is the employment of a sensitive (a medium, as we call him) between the higher spirit plane to which the mother has attained, and the lower upon which her son starts his spirit career. He sees his mother, he hears her, he knows that it is she and none else, though in fact her appearance has involved the operation of machinery far more wonderful and complicated than that by which the spectators in a cinema theatre are made to see other scenes and other lands. And the same principle operates in the spirit intercourse between (say) mother and son, by which the mother is enabled to give her help, her encouragement, her counsel, her sympathy, to one who is likely to be much more amenable to them than in terrestrial days. The spirit gap is bridged by wonderful methods, so that the son may be guided and stimulated into striving for the higher spirit life which his mother enjoys. And then the gulf gradually narrows, and ultimately disappears as they come together on the same plane.

If friendships subsist on the other side, you may well ask how distance is overcome—that is to say, how do the spirits go from place to place as I travelled yesterday from London to York? This is the most difficult question I shall have to tackle to-night. We nearly always think of distance in terms of space. That is to say, we imagine a friend as being two hundred or two thousand miles away. But it seems clear that space in the spirit world is not a question of dimension, of distance measurable in miles, but rather of relationship as represented by vibrations. Thus two kindred souls, with vibrations of about the same rate, are close together—or can be if they choose. Conversely, an advanced spirit, with very rapid vibrations, could not get into close contact with one much less advanced, and consequently with vibrations of much lower velocity. From the point of view of mere physical distance (assuming such a thing to exist in the spirit world) they might be close together, but as regards the possibility of communication, much less intimacy, they might be as far asunder as I should be from an inhabitant of Thibet, or an Eskimo, if he stood beside me here, knowing no language but his own, and I not knowing a word of his. And apparently the great incentive to progress in the spirit world is the possibility of

getting into nearer communication with friends who have passed on before, and who are consequently endowed with more rapid vibrations than the later arrivals.

All this may sound extremely strange at first blush. And yet a little consideration will show you that all the faculties necessary to such a state of affairs already exist in our own spirits, and are actually described by us in terms appropriate to the spirit. We speak of a *distant* relative who may live next door, so that there is no question of space. With equal inexactitude we tell of a *near* relative who lives at the other side of the world. But even more vivid is our habit of being "distant" to one another. If we don't like persons and don't desire their friendship, our manner is "distant"—that is, our vibrations do not mix or coalesce. On the other hand, there are people with whom we come instantly into cordial intimacy—because the vibrations are about the same velocity. What is called "love at first sight" is only a very special example of the working of this law. We all know how to keep a person at his distance, though he is sitting next to us in the railway carriage. In that case there is physical contact combined with spiritual remoteness. Take away the physical bodies which make the proximity, and you get a vivid idea of what distance means in the spirit world. So far as distance exists in that world, it seems to be instantly annihilated at the mere wish of the spirit itself. That is to say the spirit has but to wish to be in a place, to be there without a second's delay. I believe this principle holds good even of spirit transport to other planets of our system, so complete is the annihilation of all spatial obstacles in the sense in which they are familiar to us. That again, all seems very wonderful and yet you have all had experiences which come very near it. How easily do we transport ourselves, in imagination, to some well-loved scene, though in the physical sense it may be ten thousand miles away. Indeed, we can do this even if the scene, as actuality, has altogether vanished from the earth—as for instance when we close our eyes for a moment, and see ourselves kneeling at a mother's knee, amid all the familiar surroundings of our childhood's home, long ago broken up. I think there is in some such instances, a real transport of the spirit, however momentary, to the scene we visit; but of course the physical body does not accompany its partner. Imagine yourself in a world where there is no physical body to hamper your movements, and you will comprehend what I mean by this spirit power of instant self-transport from place to place, absolutely regardless of physical distance.

I think we can find an even more vivid illustration without going outside the limit of human experience. Long before psychical research was pursued on scientific lines there were many instances of what we call "phantasms of the dead," far too well authenticated to be seriously doubted. I mean instances of the appearance of some dying or dead person, almost at the moment of transition, to a friend or relative far away—a mother, wife, child, or dear friend. What happens is an instant utilisation of the spirit's power of annihilating distance, and of transporting itself, as in a flash, whithersoever it desires to go. The dying person is overwhelmed, saturated, we might almost say obsessed, with the passionate yearning for one more glimpse of the loved one. And the spirit, either freed from the body by death, or freeing itself prematurely by the power of its longing, flies to the desired presence. In normal circumstances it would be completely invisible; but there is just a shadow, a wraith, of mortality still clinging to it, sufficient to confer momentary visibility, before it fades away. Events of this kind are now, of course, as much within the range of scientific fact as the satellites of Jupiter or the ring of Saturn. They are but an anticipation—a premonitory symptom, shall we say?—of the powers we shall all possess in the world to come.

AFFINITY AND RESPONSE.

You may wonder how the spirit localises the desired presence, so as to reach it in a few fleeting seconds of visibility. Again it is a question of vibrations, working behind the great principle of affinity. These phenomena can (generally speaking) only occur when the one spirit is keyed to the other, and vibrates in unison or nearly in unison (exceptional instances are due to abnormal circumstances, which time will not permit me to explain). Hence their usual happening when the "note" of the two personalities is in tune, as with a happy husband and wife, an affectionate mother and son, a devoted brother and sister. I think I can bring that home to you by an experiment which you can all try. Press down a key at the piano, about the middle of the keyboard, but do it so gently as not to strike a note. While you hold it firmly down, strike the octave below, let it sound for a couple of seconds, and then stop the sound by releasing the key. You will now hear the note of the key you are holding down. It has been sounded by the vibrations set in motion by the other note, an octave below. If you hold down middle C, and strike the C an octave below, middle C will sound. But why does not B or A sound too? Because they are not in tune with C, whereas the two notes of the octave are in intimate relationship. Therefore the dead matter of the chord answers to the vibrations of its mate an octave below. In some such fashion does the mother's spirit respond to the eager vibrations of the dying son far away, enabling him instantly to localise her presence, and fly thither on the wings of the wind. But you must bear in mind that the forces operating

in the creation of psychic unison—that is, the vibrations of spirit with spirit—are infinitely finer than those vibrations which make the note of the piano. But the basic law is almost certainly the same in both cases.

Here, again, we can confirm these anticipations from our own surroundings. Speech at a distance, by means of a material connection—the telephone wire—has long been familiar to us. Wireless telegraphy and wireless telephony have now been demonstrated—or at all events, the palpable tangible connection is superfluous. We can dispense with it. I have no doubt that within a short time we shall combine the principles of telephone and cinema, so that while we speak on the telephone we shall also see the features of our interlocutor at the other end. When I have conducted you thus far, by means of facts already familiar to you, there ought to be no difficulty in extending your intellectual “push” from terrestrial to celestial surroundings and achievements.

In fact we can go further still towards present realism. Spirit photography is a fact of science. It rests on a simple principle, namely that the photographic plate is sensitive to impressions far too elusive for the comparatively limited power of the human eye. For instance, multitudes of stars, quite invisible to the human eye, will appear on a photograph plate after a nocturnal exposure. All of you who follow the work of modern astronomy are aware that this is perfectly true. Well, the photograph plate is also sensitive to spirit forms, which have again and again been reproduced upon it in circumstances which preclude fraud. But this raises a psychic problem. Spirit, especially the finer type of spirit, should be (theoretically at least) far too delicate to affect even a sensitised plate. Whence then are the figures? The key to the mystery is found in the peculiar flatness of the pictures, which is so often a characteristic of the spirit photograph. The appearance of the figures suggests the picture of a picture, rather than the picture of a person. One theory is that in spirit photography the unseen intelligences project the figure on to a psychic screen, and it is *this* which is photographed. That is to say, we photograph the spirit film picture, not the person represented on the film. If that is the case, we can understand how a mother or wife can reinforce her messages of hope and love by her apparent presence, shown with a precision and beauty of delineation which far surpasses anything that the best terrestrial photography can perform.

But in saying so much let us avoid the idea that recognition in the next world will always involve sense-perception—that is to say, the use of eyes. It probably depends on far finer faculties. I am told that sometimes blind people can recognise a presence by some keen faculty which you and I do not possess, or at all events possess in the same degree. An analogous faculty operating by vibration, is probably the method of recognition in the spirit world.

(To be Continued.)

THE NEED FOR CLEAR THINKING.

The address delivered by “Morambo” through the mediumship of Mrs. M. H. Wallis on Friday evening, 22nd inst. at 6, Queen Square, dealt with “The Need for Clear Thinking as an Aid to Spiritual Advancement.” In the course of the address the control emphasised the necessity for a wise regulation of the mind, so that all the problems presented to it should be dealt with solidly, clearly and exactly. There was a great tendency in the undisciplined mind to drift away from the consideration of any subject to which close attention should be directed, and he advocated the study of concentration and continuity of thinking. This could be attained by practice and by constant vigilance. Mental training was a great aid to spiritual progress, which indeed was impossible without it, for unless the power of clear vision and penetrating thought were developed no spiritual truth could be properly understood. Mental laxity—the indolence and apathy of the unawakened mind—were incompatible with true spiritual growth. When spiritual things were not seen clearly they were misreported and misunderstood. “Morambo” dealt with the question from several points of view with his usual vigour and earnestness, indicating the part that the intellectual faculties should take in directing the career of the soul on its road to higher things.

“LIGHT” SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Mrs. Marshall...
Anon.
W. S. Frames...

“THE HEALING POWER,” by Helen M. Boulnois, is now on sale at the offices of LIGHT, price 2s. 3d. post free.

EVIDENTIAL MESSAGES: A REMARKABLE CASE.

Some rather unusual features, involving telepathic action both by the living and by those who have passed on, mark the narrative of psychic experiences with which we have been favoured by H. M. W., a lady of good family living in Devonshire, and a friend of the late Mr. James W. Sharpe of Bournemouth. Her young half brother, who died of wounds last April, had during his lifetime often sent involuntary messages to a cousin of hers, X. Y. Z. Sometimes these came by automatic writing, sometimes as audible communications, but however received and whatever their nature—and some of them were prophetic of the future—they were constantly found on inquiry to be true. On many occasions also he had involuntarily appeared and spoken to H. M. W.’s old servant; and in these cases, as in the others, what was conveyed was subsequently verified. In May last, the month after his death, his twenty-first birthday occurred, and on that date H. M. W. received communications in automatic writing from him from three persons living in three different parts of the country and not in communication with each other, but all of whom had been known to him as being able to take messages in this way. The messages were all different, but not in the least conflicting, and each contained something evidential, not known to the person through whom it was conveyed. Two were signed with a private sign agreed upon between him and H. M. W. before he went to Salonica, so that the sister might be able to verify her brother’s messages. It was his initials in monogram form, and she had designed it herself.

More recently H. M. W. had a visit from a lady living near her who wanted to try automatic writing for the first time. H. M. W. took hold of her visitor’s wrist and though she can seldom get results herself, her brother’s name was soon afterwards written, followed by a twice repeated message that she was not to write. The lady might write but she was not to. She must stop. But as the visitor could get no writing by herself, nothing more came. H. M. W. was puzzled, as an earlier message from her brother had bidden her simply to wait. It occurred to her to write on the matter to her cousin, X. Y. Z. A few days later she received a letter from X. Y. Z. enclosing a message from her brother. The handwriting resembled his in form, but it was so faint that her cousin declared that she could not make it all out, and she herself was only able to do so with the aid of a glass. It stated that the reason why he did not want his sister ever to try automatic writing with the lady who had called upon her was that her visitor was a strong hypnotic medium. She must not write unless her cousin wrote with her. He also told X. Y. Z. that she was to read a book which would soon be on its way to her. Now X. Y. Z. had been unsettled in her mind on certain questions and had confided her trouble to H. M. W.; and the latter on the day before she received her cousin’s letter with the accompanying message, had ordered from London a copy of “Christ in You” to send to her. Wishful to know more about mediums and the reason for her brother’s injunction, she wrote again to X. Y. Z. and again had a message from her brother, this time explaining that mediums were of four kinds—hypnotic, spiritual, casual and inward. The casual mediums were those who tried simply for amusement, and the inward those who had an inner illumination. The hypnotic and the casual went together and the spiritual and inward. His sister must only write with her cousin, as the mediumship of the latter was spiritual and that of the former inward. It was like to like. They must not work with opposites. Both these messages were signed with the private sign above alluded to.

OUR DUAL EXISTENCE.—At the present moment we are living in at any rate two bodies—occultists say more than two—of a different order, the natural and the spiritual; and as a necessary consequence, since each body can only function in its appropriate environment, we must be living in two worlds at once. There is no particular difficulty in picturing how this can be, for both worlds are to an extent material but for a different grade of vibration; we have to get away from the idea that two things cannot occupy the same space at the same time.

As many as sixteen different messages have been sent along one wire simultaneously without the slightest intermingling of the currents, because each electric impulse was tuned to a given note and only the receiver tuned in sympathy could hear it. Theoretically, there is no reason why an indefinite number of differently tuned messages should not be sent as successfully as sixteen. Supposing that the messages were conscious personages, each might very well think that he had the use of the wire to himself since he could only come into contact with vibrations at his own rate of speed; he would know nothing of the existence of all the other messages, although he were surrounded by them. It should not, therefore, be hard for us to conceive a physical body vibrating at a comparatively slow rate in a world of slow vibrations, and another body vibrating at a much higher rate in a different but necessarily appropriate environment, and both interpenetrating; we should thus indeed be living in two bodies and two worlds at once.—“Self-training,” by H. ERNEST HUNT.

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THE DREAMER AND THE DREAM.

"I seem to move amid a world of ghosts,
And feel myself the shadow of a dream."

—TENNYSON.

"In one dream I can compose a whole comedy, behold the action, apprehend the jests, and laugh myself awake at the conceits thereof."

—SIR THOMAS BROWNE.

When Shakespeare wrote that we are such stuff as dreams are made of, he showed that penetrating vision which is so conspicuous a feature of his genius. We habitually distinguish between real life and dream life without clearly comprehending that our waking life may not, after all, stand in such effective contrast to the world of dream experience as to form the true criterion of reality.

In glancing through A. E.'s latest book, "The Candle of Vision," referred to in this week's "Notes by the Way," we observed that he touched on the question of that mysterious power of the mind which seems to weave and manipulate "dream stuff" into wonderful and often complex forms. It is a question that has exercised the mind of the present writer, sometimes even during the process of dreaming. There was frequently a curious double consciousness. He was under the spell of a dream, but was at the same time perfectly aware of the fact, and as a spectator subjected the dream surroundings to close scrutiny, curious to observe whether they were "real" enough to bear examination. Some of the results may be thus recorded.

DREAM I.—The dreamer, being well aware that he was asleep, found himself in a large room of ancient fashion, furnished with beautiful fabrics in the way of furniture and hangings, the tables and shelves holding many ornaments, and the walls being hung with pictures and miniatures. He examined some of these minutely, struck with the exquisite art displayed in the designs, and curious to see how long they would "hold together" under critical inspection, being only "dream patterns." Strange to say, they endured the test successfully, leaving the dreamer with an odd impression that if he had created all this in his own mind, he had succeeded also in giving it a durability that was not disturbed by the feeling that it was all illusion.

DREAM II.—The dreamer, being conscious, as before, that he was asleep, found himself in a public room or hall seated at a table. Several other persons were present, sitting or walking about. Desirous again of testing the substantiality of the dream, the dreamer rose, and feeling that the phantoms of his own dream could be examined closely as puppets, stared rudely into the face of one of them as one would do at a wax figure. To his surprise the figure (that of a woman) shrank back with a look of mingled indignation and surprise, and then burst into a laugh of amusement which appeared to be shared by the other figures. The dreamer felt mortified. Clearly the figures were not mere phantoms, after all! To this reflection, however, succeeded the idea that perhaps the dramatic quality of his imagination had given the figures the power of simulating the emotions of people in real life when inspected in this way. But he was very uncomfortable about it, and glad to escape to the waking world after making such a *faux pas*.

DREAM III.—The dreamer, knowing that he was asleep, found himself on a beautiful heath-covered upland under summer skies and with a fresh breeze blowing. Having enjoyed this for some time, congratulating himself on the seeming reality of the dream, for he noted that it was altogether as actual as any experience in the "waking world," he set to work, in a cold, scientific spirit, to destroy the illusion, much as a man might attempt to tear down stage scenery. It resisted all such efforts, and the dreamer at last gave it up, and set himself to solve the question how he would be at one and the same moment asleep in a London

bedroom at night and out on a hillside in broad daylight clearly conscious of both states of experience, and unable to escape entirely from one to the other.

DREAM IV.—The dreamer found himself alone on a hillside under blue skies. Flowers bloomed, trees were in full verdure, and birds carolled on every hand. As the dreamer walked along, surveying his dream creation with much complacency, there met him an affable, plausible, but sinister-looking person, whom the dreamer remembered to have met before in a previous dream, when the stranger lured him into some most disagreeable experiences. This time the dreamer did not respond to the seductive advances of the mysterious man, but bade him go about his business. Upon this the stranger threw off his disguise of friendship and threatened to turn the dream landscape into one of ugliness and peril. He raised his hand, and at once the skies grew black and threatening, but the dreamer saw instinctively that he could counteract all the machinations of his enemy by a mere act of will. He willed, therefore, that the scene should remain as before, and after a silent struggle of wills, the stranger retired baffled and cursing.

There, then, are four dreams out of many, of which some have been prophetic, some inspiring, some humorous, some so instructive that, remembered next day, their messages in literary form were good enough to present in cold print for the critical appreciation of readers in the real world. We have selected the four because of a certain unity in the underlying idea, and certain points too suggestive to call for special comment here. We are induced to give them by reason of a letter from Mr. F. C. Constable relating a dream from which he awakened only to find that the awakening was also a dream. That, too, is an experience that has fallen to the present writer, and in larger measure, for he once appeared to himself to awaken from one dream into another and from that again into a third, the final waking being into the actual world of every day. Mr. Constable remarks, "By my personal theory of dreams, dreams are in *real reality*, and far nearer objective reality than waking experience." After some of our own "visionary gleams" we are disposed to consider it possible.

THE BUILDING OF THE PYRAMIDS.

Mrs. A. Boothby, alluding to recent articles on this subject, writes:—

"There is a strange coincidence in this matter, first, that no other reader came forward with the sand-lime theory; secondly, a copy of *LIGHT* was lent me by a friend and it was the first time in my life that this interesting publication was brought to my notice. On reading the article on page 323, it immediately recalled to my mind the method of manufacturing sand-lime bricks and blocks in America and the buildings I saw there a few years ago. The question at once gripped me: Could it be that the process of sand-lime building now used in America was known to the early Egyptians who employed it for building their monuments to posterity?"

"If my surmise should prove true the wonder of the Pyramids now begins to take on quite a different aspect. So many unsatisfactory hypotheses and wild conjectures have been put forward from time to time as to how the huge stones were raised to their place by a people to whose primitive methods of engineering, systems of electric crane power or gigantic levers were unknown. Should it be ascertained that the stone of the Pyramids is a mixture of sand, &c., it would supply a solution of the question how the organised working arrangements in building them were carried out. For what more simple arrangement could there be (as the medium's control explained) than for thousands of slaves to have been employed in carrying the prepared sand and lime and forming the blocks where they were to be set? What mattered it to the immaculate, linen-garbed, shaven rulers that the task was a work that covered many years. Time to the Egyptian mattered less than it does to our hustling American cousins. The Egyptians built for posterity; we build for the whim and fashion of the moment. Therefore the hardening process of sand-lime blocks is now done artificially and not by time and Nature, which are in some things the hall-mark of stability. Both the primitive and modern method may prove equally lasting.—I am taking for granted that possibly the Pyramids were constructed with sand-lime blocks. That being so, the well-known dryness of the Egyptian climate with its absence of humidity has helped to preserve these pyramids from deterioration and to resist any atmospheric agency. The plaster of the Cheops Pyramid, inside and out, shows what little action time and atmosphere have had on it."

FROM THE LIGHTHOUSE WINDOW.

We get many tributes from distant quarters of the globe. Usually we are too modest to print them. But this from Alfalfa Vale Estate, Victoria West, South Africa, is worth mention: "There are a good many readers of *LIGHT* in this village. I can't tell you what a difference it makes to our life."

Mr. James Leith MacBeth Bain has issued a souvenir of his late wife in the form of a charming portrait of Mrs. Bain (Lily Parker Peel) in her earlier days, when her powers as a healer were at their zenith. It is a reproduction of the best likeness of Mrs. Bain available. Accompanying it is a glowing tribute to her life and character and a portrait of Mr. Bain himself.

In "Claude's Book," by Mrs. Kelway Bamber (Methuen, 6s. net) we have a series of deeply interesting communications made by a young airman, killed while fighting two German aeroplanes near Courtrai, Flanders. Claude gives an account of his life and experiences on "the other side," and the book, to which we shall refer again, is prefaced by a letter from Sir Oliver Lodge.

We have heard so much of the great power of evil agencies that it is worth remembering that such power is a very relative matter. Its limits are defined by the feebleness for good of those amongst whom it operates. The *really great* powers must be those operating for order and progress since these are working in harmony with universal laws. These questions are easily decided when we appeal to the principles of Nature rather than to the oracles of human kind.

Several correspondents relate experiences in connection with seeing the time by clairvoyance, like the Australian soldier (p. 367). N. P. (Alton, Hants), is one of them. This lady, by visualising the face of her watch when it is under her pillow, can always see the time. S. C. S. tells of an experiment in boyhood of visualising the face of a clock when in the dark and finding the exact time accurately recorded. The necessity of visualising, *i.e.*, calling up in imagination the appearance of an object, is a curious factor in some kinds of clairvoyance. So far we have only theories to explain it.

Referring to the fact that the "Evening Standard" of the 13th inst. republished the celebrated prophecy of Johannes, Mr. H. Blackwell writes that the original prophecy, dated 1600, is said to be at the Church of San Giorgio, Venice, and further to be contained in a book of prophecies published in Venice in 1608. Many statements as to the origin of the prophecy appeared after it was made public by M. Peladan in 1914 but none of them could be substantiated. Perhaps those with leisure may be able to ascertain whether there is any truth in this more recent information.

Harassed and persecuted, often tortured and murdered, mediums and psychics have been the scapegoats of humanity for centuries. The worship of Mammon, of Convention and Respectability, together with that arrogance of spirit and self-righteousness which aroused even the gentle soul of Jesus to indignation, drove the world still further away from the Divine simplicities. And now finding again painfully the treasure it had spurned, some surprise is expressed that it has become trampled in the mud. That is our reflection on two complaints which have reached us: (1) there is always something wrong about a medium; (2) there is something grotesque about a séance.

Mr. Tom Tyrrell, of Blackburn, whose extraordinary powers as a clairvoyant medium have made him famous in the midland and northern counties, tells us that he has been in the movement for thirty-seven years. One of the child victims of our soulless industrial system (that foul spawn of the "Manchester School") he was a cotton worker at eight years of age, and has laboured for his living ever since. Nevertheless he contrived to develop his mediumship and has given hundreds of séances without fee or reward, although he is compensated for his public platform work. To-day he is deluged with applications for private sittings, some offering handsome fees, but he refuses all, preferring to work on the public platform.

We have had an opportunity of going through the Press notices of Mr. Harold Bayley's book, "The Undiscovered Country." There are a great many of them, some are quite lengthy and the majority are of a favourable character, the writers being in some cases admittedly surprised at the fine quality of the communications after Mr. Clodd's denun-

ciation of spirit messages as being "all nauseating . . . drivel." The "Church Times," however, finds them "frequently verbose, vulgar and opinionated," and of "a low intellectual and spiritual level." It would. The "Christian World" is not satisfied, and "The New Church Weekly," the Swedenborgian journal, takes two columns to signify its displeasure. But the more important journals, with a larger view and uncommitted to any special doctrines, are for the most part favourably impressed, and Mr. Harold Bayley may be congratulated on a book which has clearly made its mark.

THE GERMAN FLEET: A STRANGE STORY.

A WARNING MESSAGE AND WHAT FOLLOWED.

With reference to Sir Eric Geddes' conviction, expressed at the Lord Mayor's banquet, that the stage had quite recently been set for a great naval battle which would have taken place if the men of the German Fleet had not refused to obey orders and come out, a correspondent of the "Dundee Advertiser" tells the following remarkable story. It was confided to him some five days before Sir Eric Geddes spoke, the narrator being a Dundee friend, "a gentleman who has made a wide and intelligent study of the occult." On Tuesday, October 29th, this gentleman, with five other persons, was engaged in certain psychic research work, when a warning regarding the safety of the British and Allied navies was communicated through a mediumistic channel. It was to the effect that the German High Command was meditating an attack. Further, it was stated that a type of submarines of small dimensions which had been built in large numbers would play a prominent part in the onslaught. The enemy's "peace talk" at that time was described as a trick.

The message came from a source which had previously been found to be thoroughly trustworthy, and the correspondent remarks that, although a sceptic, he felt distinctly impressed by the serious way in which his friend, a man of high intelligence, regarded it. When, later, it transpired that the mutiny of the German navy at Kiel had come about as a direct consequence of an attempt to send it to sea to carry out just such an attack as that to which the warning message referred, the correspondent felt that it was impossible "to explain such a happening in any other way than by something which is not dreamt of in our materialistic philosophy."

THIRTY YEARS AGO.

(FROM "LIGHT" OF DECEMBER 1st, 1888.)

There seems to be a special gift in a clever man to talk rubbish outside his own subject. The Secretary of the Royal Botanic Society, presumably a man of scientific education, talks of "some mesmeric influence" on a table. Does he at all know what he is talking about?

Mrs. T. M. D. [in an American journal devoted to Spiritualism] advertises that she "diseases diagnosis" at San Francisco. Very odd. We do not know how she can do it. Germs, we suppose.

The usual fate has overtaken Mr. Fred Evans [a then celebrated medium] on his arrival at Brisbane. He has been "exposed." And there is, almost of course, the usual conflict of opinion.

—From "Jottings" and "Notes by the Way."

Mrs. ARTHUR MALTBY.—Much sympathy will be felt with Mr. Arthur Maltby, of Park-road, Upper Baker-street, N.W., son of the late Mrs. Maltby, of Brighton, and himself at one time an active worker on the Spiritualist platform, in the loss of his devoted wife, who, after nursing her husband through two long illnesses in which he was given up by the doctors, has fallen a victim to the prevailing epidemic.

WORK IN HEAVEN.—Who can tell what glorious ministrations, what infinite activities, what endless growth and progress, and lifting up of brethren, God has in store for us through eternity? . . . Do you know Whittier's beautiful poem of the old monk who had spent his whole life in hard and menial work for the rescue and help of others? And when he is dying his confessor tells him work is over: "Thou shalt sit down and have endless prayers, and wear a golden crown for ever and ever in Heaven." "Ah!" he says, "I'm a stupid old man. I'm dull at prayers; I can't keep awake. But I love my fellow men. I could be good to the worst of them. I could not bear to sit amongst the lazy saints and turn a deaf ear to the sore complaints of those that suffer. I don't want your idle Heaven. I want still to work for others." The confessor in anger left him, and in the night came the voice of his Lord:—

Tender and most compassionate. "Never fear,
For Heaven is love, as God Himself is love;
Thy work below shall be thy work above."

—DR. J. PATERSON-SMYTH ("The Gospel
of the Hereafter.")

SPIRITUAL HEALING PAST AND PRESENT.

SOME REMARKABLE SCRIPTS.

By R. A. BUSH.

[Mr. R. A. Bush is President of the Wimbledon Society, and of his *bona fides* there can be no doubt. He has given us names, particulars and documents in connection with this case.—Ed.]

A Miss A. has been receiving psychic healing at the Wimbledon Spiritualist Mission. She lives with a Mr. and Mrs. B., who also attend the meetings held at the mission. The three have lately been using the planchette. Miss A. was rather sceptical as to the value or reality of psychic treatment. According to planchette Miss A. has a guide, "Lily," a Roman lady who says she passed over about the first or second century. One evening she precipitated in pencil or carbon the outlines of a lily on a page of one of the books of the library attached to the mission.

On September 7th, 1918, a message came through planchette from the said "Lily": "I want A. to have every confidence in the healing . . . to get (her) confidence, my great grandfather was healed in just the same way and my father had a tablet made about it, and it is now in the British Museum." Mr. B. saw at once that this was a good opportunity for a test, so, as the result of questions put to the communicating intelligence, the following information was elicited, *viz.*, that she saw it in May last in the left wing, her father's name was Leiron, her great grandfather's name was Lepidon, that she did not know the date of the tablet, but thought it was about 150 B.C.

On September 8th, the conversation was renewed and more particulars of the tablet obtained, *viz.*, "the tablet is oblong, upright, sloping sides, gable top, a relief of the physician, Jasonus, healing my great grandfather who was then sixteen years of age, tablet of white marble brown with age, Jasonus has one hand on my great grandfather's stomach, Jasonus on left profile, my great grandfather front face, he was suffering from flatulence and colic, the inscription is in Greek and its length four lines and a bit."

Mr. B. wrote to the Curator of the Greek and Roman Department of the British Museum, asking for particulars of this tablet, which he very kindly gave, and also said he would place a cast of the said tablet in the Elgin Room for a few days. The reply was remarkably confirmatory of the description of the tablet. Mr. B. asked me to view the cast and gave me all the particulars obtained through planchette. I examined the cast. These are the facts: (1) The tablet exists—although none of the three knew of its existence; (2) it was kept in the left wing of the British Museum; (3) it is upright, oblong, has sloping sides, a gable (*i.e.*, a roofed) top, relief of a man sitting with right hand on or slightly above the distended stomach of a boy (standing naked) and left hand apparently on his back about same height as the other hand; the boy might be any age between fourteen and eighteen years of age; the tablet is of white marble, brown with age; the physician is seated on the left, profile, the boy front, but with face in profile; the inscription is in Greek, and its length is four lines and a bit. The inscription gives the name of the physician in its Greek form of Jason. It is said to be a sepulchral tablet. It contains a genealogy of three generations, which indicates that it was put up by a grandchild or great grandchild of Jason. The authorities place the date of the tablet as belonging to the earlier half of the second century, A.D.

It will be noticed that in every particular which can be verified the planchette description was absolutely correct in every detail. The only discrepancy is that of the date of the tablet—but that is a question of opinion and cannot be verified, though probably the authorities in these matters are correct. This item is not of much importance, as there might be confusion between the date of the tablet and the date when Jason lived, which in all probability was well into the pre-Christian era.

The sceptic might assert that this communication was a tapping of the subconscious memory. The following particulars may help in this matter:—

Mr. and Mrs. B. and Miss A. were the only persons present in the room when planchette was being used. Neither of them understand Greek. Mr. B. has visited the Greek and Roman Room about three times—the last time in 1906—and he asserts that he took no notice of tablets, with the exception of the Parthenon Frieze. Mrs. B. has never visited the said room; Miss A. did so in about 1870. Neither of them is in the habit of frequenting the British Museum. Neither of them has ever read any books on Greek inscriptions, nor the British Museum catalogue. Neither of them has ever heard or seen anything of the matter before.

Miss A.'s guide, "Lily," said that her name on earth was *Lilium Candidum*, and that she was a Roman. This would account for her using the Romanised form Jasonus for the Greek Jason, which is on the tablet, which adds a touch of reality to the communication and tells against

fraud or sub-conscious memory. The authorities on ancient inscriptions say that the form of the letters and the practice of taking Greek and Roman names places the date of the tablet about the earlier half of the second century, A.D. The inscription begins in Greek, "Jason, also called Decimus, &c." The tablet contains names of two generations after Jason, making three generations on the tablet. As it was a sepulchral tablet it may have been put up by a child of the last named descendant. "Lily" says that it is her great grandfather who is depicted on the tablet, and that her father put it up. It is not likely that he would have bothered about naming the descendants of Jason on the tablet if he were not personally interested (probably by marriage) in them. If so, then "Lily" could claim Jason as an ancestor and that would cause an additional interest in the tablet by "Lily."

SPIRIT COMMUNICATION: ITS FACTS AND THEORIES.

By J. ARTHUR HILL.

Referring to descriptions of spirit forms at séances, Dr. Jacks says ("Journal," S.P.R., June issue, p. 190) "The sitter's mind, I am more and more convinced, is the source from which they are derived." This is interesting, for my experience has led me in exactly the opposite direction. I began, as no doubt most of us do—as soon as we are driven to admit supernormality at all—with this telepathy-from-the-sitter idea, and hung on to it as long as I could; but I had to give it up. I received, for instance, veridical descriptions of deceased people whom I had never heard of and whose portraits I had never seen. These people seemed to be "brought" by friends of mine on the other side, with the express purpose of excluding the hypothesis of telepathy from the sitter. Names were given, which, though quite unknown to me, were found to be correct, and the people turned out to be friends, as they said, of the spirit purporting to bring them. Further, even the descriptions referring to people whom I have known do not seem to me to be drawn from my mind; they often include points which would not have occurred to me, and omit others which are prominent in my mind in connection with the person in question. In short, I am "more and more convinced," as a result of a large number of verbatim-reported sittings during the last twelve years, that the source of the descriptions is *not* my own mind.

In this, as in other psychical research matters, a fairly large personal experience is necessary. If I had made any hasty pronouncement after only a few sittings, I should have expressed Dr. Jacks' present opinion and not the one to which I have been slowly driven by greater experience. I notice that Dr. Jacks mentions only one sitting of his own, at which he may have been told nothing that he did not know, and consequently telepathy from the sitter would seem to him the easiest hypothesis. But, even if his own experience is limited to one sitting, he must know, if he has read the S.P.R. "Proceedings," that there is a large amount of evidence which requires the telepathic theory, if held at all, to be extended far beyond the mind of the sitter. I do not know a single investigator who finds telepathy from the sitter an adequate explanation of his experience.

The difficulty about whether a spirit shaves, etc., seems to me not very great. Dr. Jacks appears to think that it has been overlooked, but surely it is one of the first things to strike any investigator. On the spirit theory, those over there are in a different and non-material state of existence, and such questions as whether they shave or not are probably absurd; but it is reasonable enough to suppose that when they will to manifest in the material world, they can produce recognisable forms for the purpose of identification, perceptible to the eye of the clairvoyant. Dr. Jacks thinks that we do not know our own appearance well enough to produce such forms. Supraliminally perhaps we do not; but subliminally we probably do, for our subliminals are largely concerned with the bodily processes. They have built up the physical body, and may easily be able to build up a superphysical reproduction of it.

But this concentration on minor difficulties seems emphasis wrongly placed. It is rather like the objection that there cannot be Antipodes because the people would be head downwards and would fall off the earth. Accumulation of knowledge shows how they stick on, or at least makes their sticking on consistent with the physical scheme of things. Similarly accumulation of knowledge will enable us to understand these and other psychical difficulties. To fall back on the exploded hypothesis of telepathy from the sitter is to reintroduce still greater difficulties, indeed impossibilities; for that hypothesis does not account for a large mass of carefully observed facts. We must take the hypotheses which have the greatest weight of evidence, and work outward from them. To me, the spirit-theory of many of these descriptions and other happenings, seems the most reasonable one; and, accepting that, minor difficulties seem likely to be resolvable.

THE WITCHCRAFT AND VAGRANCY ACT.

BY THE AUTHOR OF "I HEARD A VOICE."

I feel as strongly as anyone the gross injustice of the existing law affecting Spiritualists, but I doubt whether the Petition mentioned in *LIGHT* as intended to be presented to Parliament is the best method of trying to obtain an alteration in the law, and whether indeed it would not add new hardships to those under which Spiritualists at present rest. The Petition, if its terms are carefully perused, would appear to be open to the following objections.

In the first place it is framed upon the footing that Spiritualism is a religion in itself, separate and distinct from all other religions, and that Spiritualists form a "community" distinct from the rest of the nation.

In my view, Spiritualism is not of itself a religion; but it should form part of every religion which accepts the doctrine of an after-life. A member of the Church of England, a Roman Catholic, a Presbyterian, a Methodist, a Jew, may each be a good Spiritualist; it is entirely a question of whether one believes in the fact of spirit-intercourse. I think, moreover, that it unnecessarily increases the difficulty of obtaining amendment of the law to base the claim to it on the ground that Spiritualism is a new and distinct religion complete in itself.

The Petition proceeds to ask for the grant of a Charter, which would "make provision and give opportunity for the exercise of the psychic faculty under supervision." This might be regarded as an admission, or suggestion that the power ought not to be exercised except "under supervision"; and if this were carried out it would increase existing hardships. It seems to me that anyone privileged by the possession of psychic gifts ought to be allowed the free exercise of such powers, as he or she may think fit.

Further, the Petition expresses desire for a Council "to be appointed by delegates representing the Spiritualist churches of the United Kingdom," and that the Council should give effect to the provisions of "the Charter." If a Charter were in fact granted, and a Council appointed with the extensive powers contemplated, why should the delegates be selected exclusively from members of the Spiritualist churches? Most Spiritualists prefer to remain members of one or other of the old and long-recognised religious bodies.

The Petition, by its last paragraph, asks for power "to erase from their lists"—whatever that may mean—"those who violate the Charter by the misuse of the psychic faculty by fortune-telling and other forms of charlatanism," expressing the opinion that "consultants of such persons should also be punished." Exactly what this paragraph means is not clear; but apparently any unfortunate person who consulted a medium would be liable to be punished, if the medium turned out to be dishonest.

The form of Petition which I would recommend is one of an entirely different character, and one having the merit of being much simpler.

As the law stands at present, Spiritualists can be attacked under 9 Geo. II., c. 5 (a relic of barbarism which has been already in part repealed), or under 5 Geo. IV., c. 83, which classes with rogues and vagabonds "every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose on any of His Majesty's subjects."

I would suggest a Petition to Parliament for the simple repeal of s. 4 of 9 Geo. II., c. 5, and of the words quoted above in s. 4 of 5 Geo. IV., c. 83. These statutes are not required to meet cases of dishonesty and fraud; for misconduct of such nature can always be reached under the Common Law of the country. The time has passed when it could be seriously questioned that genuine psychic power exists in many people; and it is oppressive and tyrannical to interfere with the honest exercise of such powers. If a person obtains money by fraudulently claiming to have psychic gifts, without really having them, or by pretending to transmit messages, which are different from those in fact received, there is misconduct which can be punished under the general law apart from statute.

As an alternative, however, to petitioning for simple repeal, Parliament might be asked to amend 9 Geo. II., c. 5 and 5 Geo. IV., c. 83 by inserting a proviso that no person should be condemned under s. 4 of the earlier Act, or under the words quoted above in the later Act, in the absence of fraudulent intent.

One further suggestion I would make, namely, that unless and until the barbarous provisions in question have been repealed, a fund be collected and placed under the control of men whom all would trust (men like Sir Arthur Conan Doyle) to be applied in protecting mediums from oppressive prosecutions in cases where the trustees of the fund are satisfied that the medium is honest and deserves to be protected.

ANSWERS TO CORRESPONDENTS.

ELSIE McCORMACK (Long Island, U.S.A.).—We are grateful; but it has already appeared in our pages.

A. C. JONES.—Thank you, but we have not the space even if it were suitable.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Dr. W. J. Vanstone. December 8th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. Ernest Meads; 6.30, Miss Violet Burton. Wednesday, December 4th, at 7.30, Mr. A. Punter.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies.

Lewisham.—*The Priory, High-street.*—7, Mr. Henry Boddington.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. E. Neville address and clairvoyance; also on Wednesday at 7.30.

Camberwell.—*Masonic Hall.*—11 and 6.30, Mrs. M. H. Wallis, addresses and clairvoyance.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15, Mr. T. O. Todd; 3, Lyceum; 7, Mme. A. de Beaurepaire. Wednesday, Mrs. Podmore.

Woolwich & Plumstead.—*Perseverance Hall, Villas-rd., Plumstead.*—7, Mr. R. G. Jones, address and clairvoyance. Wednesday, Mrs. N. Bloodworth, address.

Brighton.—*Windsor Hall, Windsor-street.*—11.15 and 7, Mrs. J. Walker, addresses and clairvoyance; 3.15, Lyceum. Public meetings: Monday at 3, Tuesday and Wednesday at 8. Thursday, 3 and 8, members' circles. Friday, 7, Social and Answers to Questions.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7, Mr. A. H. Sarfas, of London, addresses and clairvoyance. Monday, 7.45, short address, clairvoyance by Mrs. Mansell. Tuesday, 7.45, monthly healing circle. Thursday, 7.45, meeting for inquirers, questions and clairvoyance. Friday, Young People's Guild.

THE ANCIENT PLEA.

"Spiritualism and the Christian Faith," by the Rev E. W. Barnes, Sc. D., F.R.S. (Master of the Temple) (Longmans, 60 pp., 2/-), is No. XIII. of the Liverpool Diocesan Board of Divinity publications and therefore has a certain representative value. To reply in detail to its arguments would take more space than we can give it, because though the author renders lip-service to the experimental method (p. 4), his whole argument (if we must call it such) is dialectical. A few extracts will show the general position taken up: "Any such communications which individuals assert they have received, we shall regard as illusions, if they suggest that the future life has a physical basis" (p. 27). "Almost invariably they reflect the commonplace thoughts of commonplace minds . . . shall we be wrong if we necessarily conclude that they are the earth-born dreams or fancies of the living men and women through whom they come?" (p. 31). "If communications between the dead and the living were part of the nature of things, they would have been established long ago beyond cavil" (p. 34).

Surely nothing is beyond cavil; any of the materialistic school might equally well say "If the existence of God were part of the nature of things, it would have been established long ago beyond cavil." Books such as these which take the line that Spiritualism is "a degrading illusion" (p. 35) are to be regretted, not because they do any harm to Spiritualism, quite otherwise, but because they make for antagonisms which ought not to exist.

V. C. D.

THE current issue of the "Review of Reviews" is a strong number. The usual features of the magazine—the digest of other reviews and the world's cartoons—are especially interesting, and there is a symposium of opinions on Reconstruction in which Mr. Angus Watson, Lord Aberconway, Sir Chas. W. Macara, Sir Woodman Burbidge, Dr. Ellis Powell and others take part.

COPIES of important books referred to in *LIGHT*, and books generally suitable for inquirers, can be purchased at these offices or borrowed from the lending library of the London Spiritualist Alliance. Particulars of membership on application. The subscription of those who join as members now will be taken as covering the remainder of the present year and the whole of 1919.

WITCHCRAFT AND VAGRANCY ACT: A CAUTION.—Mr. R. H. Yates (25, Thornton Lodge-road, Huddersfield) tells us that he has already received 2,560 signatures to the Petition for the amendment of the above Act, but that hundreds of signatures have been rendered useless because the signatories did not obey the instructions and write their names in full and in ink, thus causing a sad waste of money, time, labour and good paper.

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